ken, That Great City. And if any man worship the Beast, and his Image, &c. Now these things could not in this Triumphant manner be promulgated with so loud a voice in any Consistency with a *Kingdom so Great*, as over all *Kindreds, Tongues, and Nations*? and all the *World wondring after the Beast*, and *worshipping him, whose Names were not written in the book of Life*: But now by this *Voice* prevailing, even as by the *Earthquake*, there shall certainly be a Great *Conversion*, and *giving Glory to God*.

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If then there should be so very great, and Illustrious a change, as those worthy and learned persons, Mr. *Jurieu*, and Dr. *Cressener* have Confided: that the very *Throne* and *Laws of France* should at the furthest in 1690. Submit to the *Reformation*. Yet I am bold in the same *word of the Lord* to Affirm, that such a change would be no more, then a great motion towards and pledg of the *witnesses rising* and *Ascending*, and such as may be very well expected, whenever God pleases, to such an end.

Even as we have seen in this Nation a very Great *Revolution*, wherein hath appear'd a *Hand as out of the Clouds*, that shall never be drawn back, till it hath perform'd all, that God hath spoken: But how low are the Effects yet!

But so long as any *witnesses of Christ*, are by reason of *Popish Princes* and *Powers*, necessitated either to have Those, that hold the *Doctrine of Balam* or *Popish Supremacy*: Or to *suffer Jezebel*, that *Apostate City*, or *Church*: yea till the Retainers to the *Synagogue of Satan*, even amongst the *Reformed* seemingly, but not truly such, who would shut the *Door* of the worship and ministration of *Philadelphian witnesses*, worship them in Allusion to the *Disciples worshipping* our *Ascending Lord*; * yea while all the *Reformation* is cover'd with the Brand, and *Anathema of Heresie* and not vindicated as *from Heaven*; The *witnesses* may be known, not yet to have *Ascended*, nor the 1260 days to have *Expired*: For the markes of their *Ascension* shall be Illustrious: For then shall be that Glorious Apperance on *Mount Zion*, Then shall the *seven sealed Thunders* be unsealed, and their *utterance* run along *Daniels* 30 years, *viz.* the 1260 made 1290, according to the *sevenfold order*, given Revel. 12.

Next shall the *seven vials* be *poured out*, which can no more be wrenched from the *seventh Trumpet*, where the *holy Spirit of Prophesie* hath fix'd them, then the *Stars* be forc'd from their *Orbs*; and which, what kind of Judgments they will be, and how Executed, we cannot yet understand; but we know, they shall be *pour'd out* speedily, and within *Daniels* last 45 years, making the 1290 1335.

Blessed then are they, who wait and come to *these 1335 days*; For then shall be the Blessed End, and Lots of the New Jerusalem, wherein that perfectly Triumphant, *Innumerable Company* of *all Nations, People, and Languages* (among which the *sealed sufferers* for *Christ* under the *Beast*, are the principal according to *Revel.* 20. 4. and therefore they are so conjoyn'd, *c.* 7. 9.) shall be *Led to the Fountains of living water*, or the *River of the water of Life*, in the *first Resurrection*.

For they are *come to Israel* out of *Egypt*, out of that *great Trouble, Tribulation, Earthquake*, and *Hail*, such as was not, *from the Foundation of the World*, or *since Men have been upon the Face of the Earth*, or *since there hath been a Nation*, nor can there be any more such; and therefore, it is worthily call'd *The Tribulation, The Great*: and as *Christ* calls it, *the Temptation that shall come on all the Earth to try them*, with a *Fiery Trial of Fire*.

Dan. 12 1. Mar. 13. 19. Rev. 3. 10. c. 16. 18.

And it shall fall on all the *Enemies of Christ*, and of his *Kingdom*: but Transcendently on the *Beast*, and on the *false Prophet*, and the *Apostate City*, call'd the *Whore*.

And lastly, then shall be fix'd those two Monumental pillars, Engraven with *Capital Letters*, and in an *universal Character, and Language*.

IT IS DONE. Revel. 16. 17.

IT IS DONE. c. 21. 6.

THE END.

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THE END.

SERMON

Of the True, Spiritual,

Tranſubſtantiation,

Oppos'd to the

GROSS, CARNAL, IMAGINARY,

Tranſubſtantiation.

WHEREIN

The true Meaning of the *Lord's Supper* is opened, in order to a conſtant, habitual, and actual Preparation to it.

By *Beverley.*

Printed for the Author, 1687.

TO THE

Chriſtian Readers,

ESPECIALLY MY

CONTINUAL AUDITORS.

I *Offer this Sermon to the Publick, as the moſt ſatisfactory Reſolution concerning the Lord's Supper and its true Tranſubſtantiation, in oppoſition to the falſe, ſo eagerly contended: I have done it with all the Modeſty and Inoffenſiveneſs I could, without Injury to Truth, without* Denying Chriſt before Men.

I have put the beſt Value, and all the Value poſſible, upon Tranſubſtantiation; *that is, To Interpret it into a True Scripture, Goſpel Notion, into a Spirituality: I confeſs the very Word, nor any one Word parallel to it is found, that I know of, in the* New Teſtament; *but the Thing it ſelf is every where in the Goſpel of Chriſt*: Chriſt in us, *and* we in Chriſt, Baptiz'd into one Body; one Body, one Bread, a Drinking into one Spirit, *are favourable to it*; *Chriſt being* All *in* All *the* Head, putting on Chriſt, *but above all*, dwelling in Chriſt, *and* Chriſt dwelling in us, *joyn'd with* Eating his Fleſh, *and* Drinking his Blood, *are the very ſame thing with this* Spiritual Tranſubſtantiation; *to which the* Bread and Wine *are the moſt fit and ſenſible Symbols, and Chriſt is as really preſent in them by his Word, ſanctifying them into Spirituality, as in his Word it ſelf*; *And* if we Abide in him, *and* his Words abide in us, *we are one with him in Both, as* the Vine and the Branches are one, *John* 15. 1. &c.

I conſider nothing is ſo likely to ſatisfie ſo deeply an engraven Notion in ſome mens minds, as this true and faithful Account of it, as no-

thing could ſatisfie the confuſed Lineaments of Nebuchadnezzar's Dream in his own mind, but Daniel's Prophetical Revelation of the Thing, and of the Truth it ſelf to him. I look upon this True Preſence of Chriſt given from the Word of God, as the moſt effectual means to recover thoſe to the Truth who live in Error concerning it, to ſettle the Wavering, reſolve the Doubtful, to confirm and ſtabliſh in the one Truth always preſent, the True Chriſtian. This is far above all Reaſons of Philoſophy, Vindication from Antiquity, and the Fathers concerning it. When we find we have that which anſwers all the Notions of Scripture, and is worthy to be its meaning, we may be at reſt. Here the Romaniſts Zeal for a Tranſubſtantiation, the Lutherans for a Conſubſtantiation, other Proteſtants for a real Preſence, may find full Reception and juſt Entertainment, in a ſenſe worthy of them if they will accept it.

Beſides this, I have aimed at poſſeſſing the Minds of Chriſtians with ſo high a ſpiritual Notion, to recommend the Goſpel as Preach'd, as in the Lord's Supper, in its higheſt Intendments and Efficacy, and to win mens Souls to the outward Obſervation by their being impregnated with the inward Life and Power; In which Purſuit many excellent Truths, and of great moment, have riſen up, and offered themſelves. There remains nothing, but to beſeech the God of all Grace to give his Bleſſing to it, and to you particularly, My very Honoured and truly Loved Hearers, to whom it is my conſtant Endeavour, through the Grace of God, to open to you together the Spirituality and the Reaſonableneſs of Divine Things; whom I commend to God and the Word of his Grace, to build you up, ſtrengthen, ſtabliſh, ſettle you, and ſhall thereunto labour while God allows me opportunity, with moſt conſcientious Meditations, moſt earneſt Prayers, and deareſt Affections.

Your very faithful Servant

in the Work of the Lord,

Beverley.

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2. By raising us to high Thoughts of the Redemption of Jesus Christ, so uniting it self to us, as by eating and drinking his Body and Blood.

3. By lifting up our Hearts to Christ eating the Passover, and drinking the very same Fruit of the Vine with us by his Intercession in Heaven, which he did here on Earth.

4. By obliging us to a high value of this Ordinance of the Lord's Supper, in which we so unite to Christ.

5. By perswading us to an earnest care against violating so great a Mystery, as Christ eaten and drunk in the Gospel, and the Lord's Supper.

6. By lifting up our Heads in Prayers and Desires to the Table of Christ in his Kingdom.

A SERMON OF THE True, Spiritual *Tranſubſtantiation*, oppos'd to the Groſs, Carnal, Imaginary *Tranſubſtantiation*.

MATTH. 26. 26.

Compar'd with *Mark* 14. 22. *Luke* 22. 19. 1 *Cor.* 11. 23. *&c. This is my Body.*

I Take all theſe Scriptures, as the common Subject, that by the Grace and Aſſiſtance of God, I intend to diſcourſe at this time, and eſpecially to Treat the Senſe of theſe Words, *This is my Body*: And *This Cup is my Blood of the New Teſtament.* And as I have earneſtly begg'd of God, that he would *waken me morning by morning*, that he would *waken my Ear to hear as the learned* concerning it; ſo that He would give me the *Tongue* of the *Learned* to ſpeak of it; and grant you alſo to *hear with the Ear of the Learned*; that ſo in this whole Duty the *Preparations of the Heart*, the *Anſwer of the Tongue*, and the *Hearing of the Ear*, may be *from the Lord.*

Now I ſhall endeavour ſo to treat of it, as if there were no other Point of Controverſie between us Proteſtants and the *Roman Perſuaſion*, but only the Senſe of theſe Words,

 This

This is my Body: And I ſhall conſider that *Tranſubſtantiation*, as it is generally called, that is built upon it, as if there were no other Fault nor Errour in that Doctrine, but only a *Zeal* for the *Myſtery of the Lord's Supper*, and the Letter of Scripture in this *Inſtitution*, though it be not *according to Knowledge*: and therefore I will allow the utmoſt both to the Words, and the Senſe, that can be allowed, the very utmoſt that can be made of *This is my Body*, *This Cup is my Blood of the New Teſtament*. And I ſhall endeavour ſo to treat of it, that there may be nothing that may be offenſive, except the plain Evidence and Reaſon of Things, the Evidence of Truth, without any umbrage, any ſhadow of a *Railing Accuſation*. I will diſcourſe only upon the ſingle Account of Scripture, and the Reaſons drawn from it.

And therefore I do allow, That theſe Words, *This is my Body*, and *This Cup is my Blood*, they do carry a moſt high and important Senſe; And I ſhall conſider the utmoſt Tendency they can have to ſuch a thing as is called *Tranſubſtantiation*: though the Word it ſelf be not indeed found in Scripture, yet I will allow the thing in its due ſenſe. And I ſhall endeavour ſo to do this, that you may have the cleareſt underſtanding of the Intention and Meaning of the *Lord's Supper*, and the *Inſtitution* of it, and of theſe Words, *This is my Body*, and ſo as may tend moſt to the real Senſe, and Impreſſion upon your Hearts, of ſo great an Expreſſion of our Saviour both in the general Doctrine of the Goſpel, and in the particular Senſe and Meaning of the *Lord's Supper*, and that ſacred Solemnity; and alſo may be moſt practical, and may moſt ſerve to the good of every man's Soul who deſires ſpiritually to underſtand this great Doctrine, and the particular Ordinance of the *Lord's Supper*.

And becauſe it is agreed among all men that profeſs any Reverence to the *Lord's Supper*, that as it is not a humane Device, ſo not a natural Duty, made known by natural Light, nor written in natural Conſcience; it is not like the Reverence of the Divine Being, or Prayer to God, or the

desire to know his Mind or Will, or any moral Duty: but it depends wholly upon Divine Inſtitution and Ordination: 'Tis wholly from Scripture, or elſe there could never have been ſuch a Worſhip of God known in the World, as the Solemnity of *eating Bread*, and *drinking Wine* in the *Lord's Supper*, in *Remembrance of him*.

To introduce therefore this matter, I conſider, There are Four inſpired Writers who have given us this Inſtitution from our Lord; the *Evangeliſt Matthew*, the *Evangeliſt Mark*, the *Evangeliſt Luke*, and the *Apoſtle Paul*: and then the *Evangeliſt John*, although it was not committed to him (as every *Evangeliſt* had throughout the whole *Evangelick* Hiſtory, his Portion of every Matter, and the proper Words of it committed to him) to write of this *Inſtitution*; yet he had a ſublime and highly ſpiritual Diſcourſe intruſted with him all along the laſt part of his ſixth Chapter concerning the *eating the Fleſh of Chriſt*, and *drinking his Blood*; which muſt needs be the Foundation of *eating the Fleſh of Chriſt, and drinking his Blood* in the *Sacrament*: for a *Sacrament* muſt have a Doctrine to ſuſtain it, that it may not be an inſignificant Ceremony: and what can have nearer Relation to the Sacrament of *eating the Body of Chriſt broken for us*, and *drinking his Blood of the New Teſtament ſhed for many, than eating his Fleſh, and drinking his Blood, which he gave for the life of the World*, which is *Meat indeed* and *Drink indeed*, which the *Evangeliſt John* relates from Chriſt, of which *whoever eats ſhall live by him for ever*, and *he will raiſe him up at the laſt day*, viz. at his *Coming*, till which *Coming there is a ſhewing forth of his Death* in this *Supper*, viz. a declaring that efficacy of it which ſhall then appear. And it is certain, though Chriſt had not yet inſtituted this ſacred Rite, nor did till ſome conſiderable ſpace after this great Diſcourſe, yet he knew his own Intention concerning it, and he knew, this Doctrine ſhould be in its juſt Time commanded by himſelf, to be repreſented in that Rite; and his Death, as a *Sacrifice*, he continually enlivens, and keeps,

new, vigorous, and in full force by his *Interceſſion* upon it, in which Interceſſion he appears with his own Blood in the true *Holy of Holies*, as the *High prieſt* with the *Blood* of the Typical Sacrifices in that Typical *Holieſt*. All which becomes a moſt eſpecial Preparation of his Fleſh to be *eaten* and *drunk* in the Lord's Supper: therefore the Lord's Supper is ſo peculiar an *Annunciation of his Death till he comes*; *viz.* in the *eating his Fleſh*, and *drinking his Blood*, now become a *Peace-offering* by his *Interceſſion*, and to be *feaſted* upon.

Now in theſe four ſacred Pen-men of this *Inſtitution*, 'tis obſervable, That they are all uniform in theſe Words, *This is my Body*: there's not any difference among them, from one to the other, not any variety found: they all with one Mouth ſay to a very Tittle, *This is my Body*. But they are not ſo uniform concerning the *Cup*: The *Evangeliſt Matthew* and the *Evangeliſt Mark*, ſay, *This Cup is my Blood of the New Teſtament*: The *Evangeliſt Luke*, and the *Apoſtle Paul*, ſay, *This Cup is the New Teſtament in my Blood*: ſo here's thus much of variety, Two ſay, *This is my Blood of the New Teſtament*; two others ſay, *This is the New Teſtament in my Blood*. And this I do account will give us great light into the ſenſe of this *Inſtitution*, as you ſhall perceive in the progreſs of this Diſcourſe.

That which is yet farther conſiderable, is, that the *Apoſtle Paul* ſays, *That which I received of the Lord I deliver'd unto you*: by which Words, there is great Reaſon to believe, that the *Apoſtle*, as a *fourth Evangeliſt*, receiv'd this *Inſtitution* immediately from the *Revelation of Jeſus Chriſt*, and that it is part of that *Goſpel*, which he tells us, *Gal.* 1. 11, 12. *he received not from men, neither was taught it, but by the Revelation of Jeſus Chriſt*: ſo that I think we may certainly and ſafely conclude, He was not only inſpired as a ſacred Writer of that *Epiſtle* to the *Corinths*, but Chriſt had before that, at the time of his Call to the *Apoſtleſhip*, made an immediate *Revelation* of this *Inſtitution* to him; which, as it ſhews the great excellency of this *holy Sacrament*, ſo to this Apoſtle

1 Cor. 11. 23.

was

was committed, as his peculiar part, to ſhew the Obligatorineſs of this Ordinance upon all Ages till *Chriſt's coming*, which is not given in expreſs terms, but by him only.

All this being premis'd, it is of concern in the next place, to give you an exact *Harmony* of theſe *four ſacred Writers*, and what they have written concerning this *Inſtitution*: that is, out of all the words of each of them drawn out, and laid together, to make up one even Text of the whole, which, by Interpreters, is call'd a *Harmony*. And thus it is, as I ſhall draw it out of the *Apoſtle Paul*, as infolding the whole *Inſtitution*.

'I received of the Lord that which I deliver'd unto you,
'that the Lord Jeſus the Night in which he was betray'd,
'while they were eating that Paſſover, of which he had 1 Cor. 11.
'ſaid, *Luke* 22. 15, 16. [With Deſire have I deſired to eat 23.
'this Paſſover with you before I ſuffer, For I ſay unto you,
'I will not any more eat thereof until it be fulfilled in the Luc. 22. 19.
'Kingdom of God,] he took the Bread, which we break,
'and bleſſed it with Thankſgiving, and gave it to his Diſ-
'ciples, and ſaid, Take, eat, this is my Body, *viz.* the Com-
'munion of it, 1 *Cor.* 10. 16. which is broken for you, This
'do in Remembrance of me. In the ſame manner, after Supper,
'when he had ſupped, He took the Cup of Bleſſing, which
'we bleſs, and when he had given Thanks, he gave it to
'them, ſaying to them, Divide it among your ſelves, and
'drink you all of it; For this Cup is my Blood of the New Matt. 26.
'Teſtament, and this Cup is the New Teſtament in my 28.
'Blood, *viz.* in the Communion of it, 1 *Cor.* 10. 16. which Marc. 14.
'is ſhed for you and for many for the Remiſſion of ſins. [And 24.
'they drank all of it,] *Mark* 14. 23. This do as often as
'ye drink it in Remembrance of me. As often therefore
'as ye eat this Bread, and drink this Cup, ye ſhew forth
'the Lord's Death till he come, 1 *Cor.* 11. 26.

This is that, which laid together ariſes out of all theſe *four Evangeliſts* (accounting the *Apoſtle Paul* for one,) and comprizing this *Inſtitution* in what immediately concerns the

the *Inſtitution* it ſelf, wholly and fully. And before it we may place the ſixth Chapter of the *Evangeliſt John*, beginning at *v.* 27. as giving the Doctrine that ſupports this *Inſtitution*. And out of this *Harmony* I ſhall endeavour to diſcourſe at this time.

Now it is certain, this *harmonical* Context muſt be true in every *Iota* of it; and whatever is fuller in any part, muſt inlighten and clear the whole; and whatever is obſcure in any part, or curt, and ſhort, muſt be enlarged from what is more clear and full. For you know one Writer is as true as another in whatever we place, as from them to this matter. The very Order in which they give this *Inſtitution* is much to be conſidered; and if in any particular there ſeems any thing that does encounter, and run croſs, one thing with another, it muſt be ſo explain'd, as that the whole, and every part, may be moſt conciliated with it ſelf; ſo that the whole muſt be both clear'd, and illuſtrated, and reconcil'd by the concert of every part, and every part by it ſelf in compare with the other parts: of all which we are to make our Advantages; as,

1. When we find the whole Concert of the *Inſtitution* ſo *one* in theſe words, *This is my Body*, we know, That in them is moſt plainly, poſitively, forcibly, deliver'd the real Participation and Communion of the Body of Jeſus in the Lord's Supper; as we ſhall find all the words joyn'd with them, viz. *Bleſſing*, *Breaking*, *Taking*, *Eating a Body broken for us*, lead us unto and make this *Bread* the *Communion of Chriſt's Body*; as the Apoſtle *Paul* calls it.

2. When we find the four Records of this *Inſtitution* agree in the *Cup*, even as in the *Body*, thus far, that the *drinking* of it is an equal part of the *Inſtitution* with *the eating the Body*: that it appears in every one, it had its diſtinct *particular Bleſſing*, even as the *Bread*: that it hath ſome peculiar marks, as the particular Command, *Divide it among your ſelves*, *Drink all of it*; do this very particular thing, *as oft as ye drink it in remembrance of me*: that the matter of Fact con-

concerning it is peculiarly recited, viz. *They All drank of it:* that the *Apoſtle calls it the Cup of Bleſſing.* All this ſpeaks two things; That the *Cup* is as eſſential a part of the *Inſtitution* as the *Bread*, of as high Neceſſity and Dignity; and the Precept of one as extenſive as the other, and of the Two the moſt particularly remark'd in its Extenſiveneſs.

3. That it is worthy to explain the ſenſe of thoſe words, *This is my Body*, and the meaning of the *Inſtitution*, upon what occaſion or account ſoever it ſhall be ſo urg'd; ſeeing as the Doctrine of the *Blood ſhed of Chriſt* hath the Equality and rather the Preference to the Body (if there could be any odds) throughout the *New Teſtament*, as being the laſt and completory Act of Chriſt's *ſacrificing* himſelf, and is therefore ſo expreſly nam'd in that *Tri-unity* of Teſtimonies on *Earth*, The *Spirit*, the *Water*, the BLOOD, 1 *John* 5. 8.

4. When therefore we find two ſacred Pen-men of this *Inſtitution* write, *This Cup is my Blood of the New Teſtament*, and two other, of which one by *immediate Revelation*, *This Cup is the New Teſtament in my Blood*, we thus collect; It cannot be indeed ſo probable Chriſt ſaid both (if he did, what I urge will be the ſtronger:) but I allow he ſaid only one, and that it was, *This is my Blood*, yet is this explanatory Alteration moſt Authentick and Divine: ſo that there ſhall be as full a ſenſe of the Blood offered to us in the *Sacrament* as of the *Body*, by thoſe Words, *This Cup is my Blood, &c.* and yet the Explication of them ſhall limit that Preſence to ſuch a one as will bear thoſe Words, *It is the New Teſtament in my Blood*, (omitting the Figure of this *Cup* for the Wine in the *Cup*, which yet ſhews, Chriſt did not abhor from Figure in this *Inſtitution*;) and ſo ſhews a *myſtical* ſenſe: and ſeeing the *Wine* in the *Lord's Supper* is equal to the *Bread*, even as the *Blood* in the Doctrine of the *New Teſtament to the Body of Chriſt*, it ſhall have power to limit the ſenſe of thoſe Words, *This is my Body*, to ſuch a *Myſticalneſs*, as agrees to the Wine, being the *New Teſtament in Chriſt's Blood*. And when the Apoſtle explains both,

by

by the *Communion* of the *Body* and of the *Blood of Chriſt*; it limits the ſenſe ſo, that the *Bread* is not the *Body*, nor the *Cup* the *Blood*, in any other ſenſe than the Communion of each is ſo, as ſhall be farther argued: For theſe Words explain, by divine Authority, *This is my Body, this is my Blood*, into ſuch a ſenſe, that it may be true, This Bread is the Communion of the Body of Chriſt, this Cup the Communion of his Blood.

5. When the *Evangeliſts*, *Matthew*, *Mark*, *Luke*, all record the Saying of Chriſt, *I will no more drink of the Fruit of the Vine*, the Evangeliſt *Matthew* emphatically of [*this*] *Fruit*; and the Evangeliſt *Luke* prefixes of the *Paſſover*, and anti-dates part of the Inſtitution of the *Cup*, that he might joyn the like important Saying of our Saviour, concerning *the Fruit of the Vine*, *That he will not eat any more of the Paſſover*, nor *drink of the Fruit of the Vine, till the Paſſover be fulfilled in the Kingdom of God*, and till he *drink of the Fruit of the Vine a new in the Kingdom of God his Father*, when it ſhall come: and the Apoſtle ſays, *We ſhew forth the Lord's Death till he come*: From hence it may be argued, That there was another manner of Preſence of Chriſt to be expected than was juſt then, at the *eating and drinking* with his *Diſciples*, and that ſuch a one was to be expected in the *Kingdom of God, his Father:* ſo that he would no more *eat* nor *drink* with them, either in the ſame manner of *bodily Preſence*, nor in the way of Anticipation, or of *eating that Paſſover, and that Fruit of the Vine*, which at the time of this firſt Inſtitution was not yet ſacrificed, nor the Blood yet offer'd; but in ſuch a manner as would agree to the *fulfilling of all*, the *renewing of all in the Kingdom of God, and his Father*, when that ſhould *come*, after that *Paſſover* ſacrific'd, and that Blood offer'd; of which we ſhall after enquire: for this I eſteem of great moment in this Diſcourſe.

Which by the Evangeliſt *Matthew* muſt be *This Fruit.*

Laſtly, When we find the Apoſtle, 1 *Cor.* 10. 17. making that Queſtion [*The Bread which we break, is it not the Communion*

munion of the Body of Christ? and ſubjoyning in the very ſame Contexture, in the ſame Ayr, and manner of Expreſſion, [*We being many are one Bread, and one Body*, for we *are all partakers of that one Bread*,] muſt we not needs infer, the ſenſe in both [*This is my Body*] and [*We are all one Bread and one Body*] muſt be alike one myſtical Senſe? for ſeeing common ſenſe teaches us, All Chriſtians cannot be *one Bread* and *one Body*, but in a myſtical ſenſe; no more can the *Bread* be *Chriſt's Body*, but in ſuch a myſtical ſenſe: and the very Letter can no more oblige us in the one than in the other.

All which is much enforc'd by the Conſideration, The Notions of *eating the Fleſh of Chriſt*, and of *drinking his Blood*, were given before the *Lord's Supper* inſtituted: and though I doubt not Chriſt deſign'd it as a Foundation of that *Supper*, as I ſaid before, yet it had been a true Doctrine, if that *Supper* had not been inſtituted, as a Repreſentation of it; becauſe Chriſt, as a *Sacrifice*, *gave himſelf for the Life of the World*, and *offer'd* himſelf to the Faith and Participation of his believing Servants, as it were to be *Eaten* and *Drunk* by them, had not the *Lord's Supper* been appointed.

Thus far I have endeavoured to prepare the way for this Diſcourſe, by laying a Foundation upon this *Harmonical* Context for it: and indeed I deſire in proſecuting it to uſe little more than Scripture Notions and Words: and if I can be ſo happy, by the Aſſiſtance of God, to expreſs the things as plain to you as I apprehend it in my own Mind, I doubt not to give you a ſatisfactory Account of theſe Words, *This is my Body*, and alſo of the ſenſe of this great Ordinance of the *Lord's Supper*.

In doing this, I propoſe this Method:

1. I ſhall endeavour to give a clear Reſolution, How Chriſt may be ſaid to *give us his Fleſh to eat*, and *his Blood to drink*: for that was the great Stumble that thoſe who heard Chriſt upon this Point, *John* 6. made.

2. I ſhall from thence endeavour to ſhew you, That there is a clear Paſſage and Tranſition from that *giving his Fleſh to eat*, and *his Blood to drink*, into thoſe Words, *Take, eat, this is my Body*, or from the *Doctrine* into the *Sacrament*.

3. I ſhall endeavour to find a fair Accommodation, and no Encounter betwixt the *Myſtery* and the *Letter*, or betwixt the grand ſenſe and the very Words, *This is my Body*, by a compare of this whole Harmonical Context with other Scripture, and its way of ſpeaking in ſuch Caſes.

4. I will enquire into this Thing, How there came ſuch a Notion into the Chriſtian Church as that *fleſhly Tranſubſtantiation*, ſo earneſtly contended for.

5. I will repreſent to you the danger of ſuch a Doctrine as that *Fleſhly Tranſubſtantiation*; not ſo much as it is a contemplative thing, a Notion, a manner of Apprehenſion, or matter of Diſcourſe; but as it carries the Practice of Worſhip and Adoration.

6. I will cloſe all with practical Applications, tending to a conſtant habitual Preparation for the *Sacrament* of the *Lord's Supper*.

Now to diſcharge the firſt part of this Undertaking, I muſt eſtabliſh theſe following Points:

Point 1. That the *Divine Perſon* of our *Lord Jeſus Chriſt* taking the *Humane Nature* upon him, that *Humane Nature* is moſt emphatically expreſs'd in theſe Words, *his Body*, and *his Fleſh*, and *his Blood*: or, the *Body*, and *Fleſh*, and *Blood* of Chriſt are the moſt fit Expreſſions that could be choſen to ſet out the *Humane Nature* of Chriſt, or to ſet out *the Man Chriſt Jeſus*. Now this being rightly apprehended, ſhews, There is the *Fleſh*, and there is *the Blood of Chriſt*, that are to be *eaten* and *drunk* by Believers in Jeſus Chriſt.

Point 2. That the *Body*, the *Fleſh*, and the *Blood of Chriſt*, and the Actions of Chriſt in his *Body*, in his *Fleſh*, and *Blood*, were as ſo many Preparations of his *Body*, *Fleſh*, and *Blood*, to be ſpiritually *eaten* by, or applied to the Souls of Believers, or communicated by them.

That

That the *Body*, the *Fleſh*, and the *Blood* of Chriſt, are ſo many Reſts and Repoſitories of the *Divine Power*, *Spirit*, and *Efficacy*, filling them with infinite ſaving Vertue and Effect in their Communication to the Souls of Believers in Jeſus Chriſt. *Point* 3.

That the *divine Power*, *Spirit*, and *Efficacy*, extends the *Body*, *Fleſh*, and the *Blood* of Chriſt in their ſaving Vertue and Effect, without limitation to Time or Place; and to all Dimenſions and degrees of Effect. *Point* 4.

The firſt Point, *viz.* That the moſt expreſſive and ſignificant Terms concerning the *Man Chriſt Jeſus*, that the Spirit of God hath choſen, throughout the Scripture, are the *Fleſh of Chriſt*, the *Body of Chriſt*, and the *Blood of Chriſt*. This is the firſt Branch of the *Myſtery of Godlineſs*; *God manifeſt in the fleſh*, *Jeſus Chriſt come in the fleſh*, is made the grand Principle of the Goſpel. *Point* 1. 1 Tim. 3. 16. 1 John 4. 2, 3.

The whole *Humane Nature of Chriſt*, in which the *Son of God was manifeſt*, is called *Fleſh*: *The Word was made Fleſh*, John 1. 14. So the *Body of Chriſt*, how often is it mention'd? *The offering of the Body of Chriſt once for all.* *Who bare our Sins in his* Body *on the tree.* And in all the New Teſtament, there is nothing ſo memorializ'd as the *Blood of Jeſus Chriſt*. Heb. 10. 10. 1 Pet. 2. 24.

And the Reaſon is this; Becauſe theſe, The *Body*, the *Fleſh*, and the *Blood*, are the moſt viſible Repreſentations of *Humane Nature*; and ſo in Scripture, and all Language, they are the readieſt, eaſieſt, and moſt familiar Expreſſions of Humane Nature. The Apoſtle *John* therefore ſo often in his Epiſtle expreſſes the whole Doctrine of the *Meſſiah*, *by Chriſt come in the fleſh*; that is, *God manifeſted in fleſh*. So that, though it is true, Man is chiefly Soul and Spirit, and ſo to be conſidered, yet he is moſt viſible, moſt apparent, in Body, Fleſh, and Blood; and Humane Nature is ſo fram'd and conſtituted, that it deſires moſt to appear and diſplay it ſelf in a Body.

And though God and Chriſt have a peculiar Care and Account of the *Spirits of juſt men*, yet they are not *Perfect* without *Bodies*; and till Chriſt does appear again in *a Body of Glory*, He is not *ſhewn*. Pray conſider, Though He's now in a *Body of Glory*, yet till he appears in this *Body*, that *every Eye may ſee him*, God does not till that time *ſhew* 1 Tim. 6. 15. *him*, whom he will *ſhew*, who is the *onely Potentate*, &c. that is, He will ſhew Chriſt Jeſus, in a *Body of Glory*, at his *Appearance*, though Chriſt hath been in a *Body of Glory* Heb. 12. 23. ever ſince his *Aſcenſion*. So *Juſt Men* are not made Perfect, till they appear in a *Body at the Reſurrection*.

Although therefore the Soul of Jeſus Chriſt (underſtand I beſeech you, what I ſay) was the Principal Agent in all the Work of Redemption, yet it was, as in a Body, in the Action and Paſſion of a Body.

It was not indeed a Body that acted, that ſuffered, that dyed, yet it was in a Body. It was the Humane Soul and Spirit of Chriſt that came to do *the Will of God*, and *a Body was prepared him*, *Hebr.* 10. 5. It was not a Body, but a Soul, a Will in Chriſt that ſurrender'd it ſelf to the *Will of God*, that ſaid, *Not my Will, but thine be done*. It was a Spirit that ſurrender'd it ſelf to God, *Into thy hands I commit my Spirit*: yet it was in a Body. So it was in the *Circumciſion* of Chriſt; it was the *Circumciſion* of the *Spirit*, not of the *Letter*. Soul and Spirit was the Life and Excellency of all: yet all this was viſible in a Body, it was viſible in Fleſh and Blood. So it was in Chriſt's *fulfilling All Righteouſneſs in his Baptiſm*, in all the Holineſs of Life; There was an Humane Soul, a Spirit, that acted in and throughout All, yet All was ſtill viſible in a Body. His Soul ſent out *Strong Cries* and *Fears*, with that he *offer'd Prayers* and *Supplications*, but it was *in the days of his Fleſh*, *Hebr.* 5. 7. He was *Circumciſed*, *Baptized*, *Died in a Body*. He aroſe again in a Body, and in ſuch a Body as we carry about with us: but juſt at his *Aſcenſion*, then undoubtedly, in the very Time of his *Aſcending up to Heaven*, his Body was changed into a

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Glorious Body: ſo that That Body which was in a ſtate of *Humiliation*, which he carried with him in the World, after his *Aſcenſion* remained no longer in thoſe Circumſtances of humbled *Fleſh* and *Blood* he underwent while he was here in the World; for, *Fleſh and Blood cannot inherit the Kingdom of God*, 1 *Cor.* 15. 50. and therefore the dayes of Chriſt's Humiliation are call'd the *Days of his Fleſh*. Therefore obſerve, 1 *Tim.* 3. *ult.* The *myſtery of Godlineſs* is abſolv'd in that, *Receiv'd*, *Taken up into Glory*: and there he is hidden to us, though ſwallowed up in the Perfection and Excellency of Glory till God *ſhews him*, till he *appears*, and is *revealed in that Glory*: From all which amounts, That the whole undertaking of Chriſt was in *Body*, and his Interceſſion is now in *Body*, though a *Body of Glory*.

Now from hence you may perceive what I drive at; *viz.* That there was great Reaſon that Chriſt ſhould ſay, *This is my Body*, *This is my Blood*; becauſe the *Body of Chriſt*, the *Fleſh and Blood of Chriſt*, was that which was viſibly and ſenſibly active, and was to be ſo throughout the whole Work of our Redemption; for, *Foraſmuch as the Children were Partakers of Fleſh and Blood, he himſelf took part of the ſame*, that *&c.* And *it behooved him in all things to be made like unto his Brethren.* The holy Humane Soul, and Spirit of Chriſt, was the principal Agent; the *Body*, *Fleſh*, and *Blood* of Chriſt, was the Theatre upon which All was made publick, the Tube and Channel through which All is convey'd: therefore the whole *Humane Nature* is expreſs'd by *Fleſh* and *Blood*, the Repreſentation of it and the Communication of it is ſo given in the Doctrine, and therefore ſo in the *Lord's Supper*. Heb. 2. 14. 17.

The *Body*, *Fleſh*, and *Blood* of Chriſt, and all his Action and Suffering in it, were as ſo many Preparations, that he may be ſpiritually *eaten*, applied to, and communicated with, by the Souls of Believers; of which his Death is the moſt comprehenſive, and principal, as that, in which center not only his *Incarnation*, *Circumciſion*, *Baptiſm*, Holy Life, Pray- *Point* 2.

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ers in the *Days of his Fleſh*, but even his *Reſurrection*, *Aſcenſion*, *Interceſſion at the Right-hand of God*: and therefore
John 6.51. as the Doctrine of the *Communion of his Body* ſtyles his Death, the *giving his Fleſh for the Life of the World*, ſo the Sacrament of it in the *Lord's Supper*, calls it his *Body given for us*, and the *Remembrance of his Death*: and the whole Application by Faith is call'd *Eating* in both.

Rom. 8. 3. And proportionably in ſenſe, Chriſt was ſent *in the Likeneſs of ſinful Fleſh*, that he might *condemn Sin in the Fleſh*, *that the Righteouſneſs of the Law might be fulfilled in us*: *We*
Col. 2. 11. *put off the Sins of the Fleſh* by the *Circumciſion of Chriſt*; we
Rom. 6. 4. *are buried in his Baptiſm*, we riſe in *his Reſurrection*, and know the Power of it, *Phil.* 3. 10. We ſit in Heavenly Places in him. He makes *Interceſſion for us*, and ſo ſaves to the uttermoſt, *Heb.* 7. 25. And his *Death* is in all Senſes communicated to us. All which are in other Words the very ſame thing with *giving us his Fleſh to eat*, and his *Blood to drink*.

Point. 3. The *humane Nature* of Chriſt, call'd his *Body*, his *Fleſh*, and his *Blood*, and all his Actions and Sufferings in it, were ſo many Reſts and Repoſitories of the Divine Nature, Power, Efficacy, and Virtue of Jeſus Chriſt; filling them with infinite ſaving Virtue and Effect in their Communication to the Senſes of Believers in Jeſus Chriſt.

For in all the Action, and Sufferings of Chriſt, the Son of God was immediately Active, the Divine Power and Spirit was always preſent, and Active in all, as a ſupreme Spirit and Soul.

The *Incarnation* of Chriſt was a ſenſible, fleſhly, and bodily Thing; But there was a Manifeſtation of *Divinity* in it.
Rom. 8. 2. The *Power of the moſt High over-ſhadowed* the *Virgin*, and Chriſt was *Conceiv'd*, as we daily Profeſs, by the *Holy Ghoſt*: The *Law of the Spirit of Life*, purified the *Humane Nature* of Chriſt to the higheſt Elevation of Purity: The *Circum-*
Col. 2. 11. *ciſion* of Chriſt was a *Divine Circumciſion made without Hands*, by the immediate Action of the Divine Spirit; for

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if ours were ſo, much more His, the original of it. The *Baptiſm* of Chriſt was full of a Divine Preſence; The *Spirit reſted like a Dove upon Him*; *This is my beloved Son*, &c. Matt. 3. 18. Philip. 3. 9. His Obedience and Righteouſneſs was the *Righteouſneſs of God*. In his Death he offer'd Himſelf by the *Eternal Spirit*, Heb. 9. 14. His Blood is called the *Blood of God*. He Roſe *by the Spirit of Holineſs*, which *Juſtified* Him. Acts 20. 28. He is *made higher than the Heavens* in his *Interceſſion*. And this is of ſupreme Conſideration in all the Communications of Chriſt, in all our *Eating* and *Drinking his Fleſh* and *his Blood*, as may be ſeen in that excellent Diſcourſe, *John* 6. to which the *Lord's Supper* is a parallel Repreſentation.

As the Living Father hath ſent me, and I live by the Father, even ſo he that eateth me ſhall live by me. v. 57. For his *Fleſh* eaten is the Conduit of divine Life. *It is the Spirit*, viz. the Divine Nature, *that quickneth. The Fleſh, profiteth nothing.* v. 63. *The Words that I ſpeak unto you, are Spirit*, and *they are Life*; that is, by the Vertue and Preſence of the Divinity, of which they were ſpoken; for by *Power he is declar'd to be* Rom. 1. 4. the *Son of God*; *viz.* by the Power of the Divinity. *He was* 2 Cor. 13. 4. *put to death through weakneſs, but he liveth by the Power of* 1 Pet. 3. 18. *God. He was put to death in the Fleſh, quickned by the Spirit.*

If any Man therefore conſiders the Actions of Jeſus Chriſt in the *Fleſh*, and does not conſider the *Divine Nature* in them, he does not conſider that which our Saviour ſays, *Quickens*. He only conſiders that which our Saviour ſaith, *Profits nothing*.

From hence therefore, it is plainly firſt to be underſtood, that it is moſt impoſſible, Material or Bodily ſhould by it ſelf do any thing, to that which is Spiritual, Immaterial, Intellectual, as is the Soul of Man. The Sun, though ſo glorious a Body, can do nothing to Man's Soul immediately; and ſuppoſe the Body of Chriſt as much higher in Glory than any thing we know in Nature, as the Sun excells a Turf of Earth; yet this very glorious Body can do nothing to our

Souls,

Souls, to our Spirits: It can do nothing in these great Negotiations of Peace with God, Purification of our Consciences, Sanctification.

This is so acknowledg'd a thing, that you know, as many as know any thing of Transubstantiation, as it is held in the *Roman Persuasion*, That they themselves confess, That if a Man Eat that very *transubstantiated Body*, and Drink that very *transubstantiated Blood* of Christ, though it is, as they suppose, the *Body* and *Blood* of Christ in the most fleshly sensible Presence we can imagine; yet it does a wicked Man no good, a Man who hath not Faith and Repentance: And it is very true, it must needs be so, because it is a material thing, and cannot act so as to act upon spiritual and immaterial Things; on the other side, it can do no hurt to these immaterial Beings. But if it did operate after the manner of material Things upon material, I cannot conceive how it should miss the best Effect, seeing it is infinitely prepar'd to do good in that very Case of presupposed Evil of Sin: but when it is spiritual, and requires spiritual Preparation to receive it, or else it is not receiv'd, it then does not work Good where that Preparation is not, because it is not receiv'd; but if it be receiv'd, it hath its certain Effect. On the other side, when it is not receiv'd it does hurt by way of increasing Guilt; because a spiritual Offer, of so excellent a Nature, is refus'd and contemn'd, and because the Soul, by such pretence of receiving, and yet Refusal, grows much more confirm'd in Evil.

But this is not all; for though the Holiness and Spirituality of a Holy, Created, Finite Spirit, may by Instruction, Suggestion, or Example, offer much Good to other Spirits, and be instrumental in affecting them aright; yet, this is in all Regards in so finite and limited a way, that the Effect may be very small, or none at all: and so it is not possible in any more than a very low and abated sense, to eat or to drink of the Communications of any Angel or Saint above or below. But now whatever is divine is communicative,

even

even to what degrees it pleaſes. All Finite is Poor and Scanty, and hath not for it ſelf, but as received. But the Son of God in Humane Nature hath all *Fulneſs dwelling in Him*; and ſo can derive and convey to what degrees he thinks fit. Of which is to be ſpoken in the next Particular. But this Aſſures in Chriſt there is Meat and Drink abounding to the Life of the World. Col. 1. 19.

The Divine Power of the *Son of God*, and its Efficacy extend the Body, Fleſh, and Blood of Chriſt, and his Action therein in their ſaving Virtue, and Effect without limitation to Time or Place, and to all dimenſions and degrees of Effect. *Point* 4.

And under this Head I will undertake theſe three Particulars.

1. To ſhew that the *Divine Nature of the Son of God*, acting in the *Humane Nature* united to Him, can draw out ſuch ſpiritual Powers and Efficacies from thoſe his Actings and Sufferings, as ſhall be moſt conducing to the Salvation of Souls that believe in Him; now this I ſhall make good by ſhewing what kind of Cauſalities, and what anſwerable Effects are by the Word of God aſcribed to the *Divine Power* of Chriſt Acting in the *Humane Nature*.

2. I will ſhew, that they cannot be prejudg'd nor hindered by any diſtances of Time, becauſe of the *Eternity* of Jeſus Chriſt the *Son of God*.

3. That they cannot be intercepted by any diſtances of Place, becauſe of the *Omnipreſence* of Jeſus Chriſt *the Son of God*.

Now I ſhall not preſume to ſpeak of theſe Particulars, but as I am guided by the Spirit of God in his Word; For, Who can deſcribe the way of the Divine Spirit in Nature? Such Knowledge is too wonderful for me, I cannot attain to it; if not in Nature, how much more not in Grace and ſupernaturals? But yet it is not unworthy to be taken notice of, That all Philoſophy owns ſome kind of *Effluviums*, ſome flowing Atomes, *Ramenta*, or little Globules of matter,

that fly every way, or if but ſome *Sympathies* in Nature, that paſs up and down, and fly unknown ways, and unmeaſurable diſtances, without the Load, Cumber, Preſence of thoſe Bodies from which they flow, which cannot move nor paſs as they do; if Spirits of much greater Efficacy are extracted, more agile, more portable, and more eaſily conveyed than the Bodies themſelves from which they are extracted; if there are ſome Relations of unknown Communications of Minds at great diſtance of Bodies; Theſe may be taken notice of, as ſome Illuſtration of this matter: But ſuch things are too ſlippery and incertain, and alſo too groſs to reſt ſo great a Point upon, ſeeing what ſo infinite an Agent as the Spirit of Holineſs, can do, cannot be graſp'd or comprehended by any material Likeneſſes; its Extractions, its Abſtractions, are more ſubtile than our groſs Apprehenſions can find out or receive, or natural Agents imitate.

There are yet in common Obſervation, ſome Inſtances, that may come neaher this great Point: From the vertuous Actions of great Perſonages in Bodies, there is an Honour, an Eſteem, a Dignity, an excellent Example flowing out, that continues Ages beyond the very Actions, and beyond the Perſons continuance in Bodies that perform'd them, and may be imputed to their Poſterity; and are, as it were, Abſtracts from Perſons in Bodies, and yet of a ſpiritual kind of Diffuſiveneſs, as to both Time and Place, and much exceed the Places whereupon they were acted; that have a kind of Univerſality both as to Time and Place, are nearer the matter we are upon, and yet they are but dark, and dull ſhades of ſo great a Truth: Let us therefore come to the Holy Word of God it ſelf, and we ſhall find four kinds of Cauſality attributed to *God manifeſted in Fleſh*, and to all his Divine Action and ſuffering therein.

1. The Cauſality of an expiatory, propitiatory, or meritorious Cauſe.

2. Of

2. Of an exemplar Cauſe.

3. Of an efficient Cauſe, by way of Union to himſelf.

4. Of a rational argumentative Cauſe, ſo effecting a Conformity of the Souls of his People to himſelf.

There is nothing more evident, than that the Goſpel aſcribes to the *Body*, *Fleſh*, and *Blood* of Chriſt, the Efficacy of an eternal, propitiatory, expiatory Cauſe: *By one Offering of the Body of Chriſt*, and that *once for all*, *He hath for ever perfected*, that is, reconcil'd and conſecrated, *them*, *who are ſanctified*, becauſe *it was offered by the Eternal Spirit*. *His Body is an Offering*, *a Sacrifice of an eternal ſweet-ſmelling ſavour*, becauſe he offer'd *himſelf*: now *himſelf is God in our Nature*; ſo the Offering is in the hand of Divinity. Thus his *Blood offered by the Eternal Spirit purges the Conſcience from dead Works to ſerve the living God*. *The Blood of Chriſt*, *more precious than Silver or Gold*, *redeems from a vain Converſation*. All theſe are plain, and high Effects of a ſpiritual Nature, and they are deriv'd from the *humane Nature* of Chriſt, call'd his *Fleſh*, his *Body*, his *Blood*, acted by an intellectual, holy, humane Soul, which *delighted to do the Will of God*, and *the Law of God was within his heart*. And all this, by being in the hand of the Divinity of Jeſus Chriſt, is infinitely communicative both as to Time and Place. *Cauſality* 1. Heb. 10. 14. Heb. 9. 24. Epheſ. 5. 2. Pſal. 40. 8.

The Righteouſneſs of Angels, or of Men, though they had continued Holy as the ſtanding Angels, could not have done this: but what Chriſt the Lamb did, he did by the *Eternal Spirit*, which is infinite.

Now theſe expiatory Extracts, Abſtracts drawn from the Body of Jeſus Chriſt, are ſo DIVINIZ'D, if I may ſo ſpeak, by the *Eternal Spirit*, That they are every where: Chriſt's Body, in this ſenſe, may be every where (even as his Divinity is,) with Pardon of Sin, Reconciliation to God, Peace with him, *ſprinkling the Heart from an evil Conſcience*; and all other great Effects: For, where is it that the Goſpel is, and true Chriſtians are, where this *Propitiation* for the Sins of the whole World is not? Where is it, that true Believers

in Jesus Christ have not *Right to eat of this Altar?* And is not this *Altar*, as in a peculiar Institution presented in the *Lord's Supper?* These Spirits may be extended any way, conveyed every way, not gross *Flesh* and *Blood*, but these Divine, expiatory Extracts of the Body of Jesus Christ, extended and applyed by the Divinity; the savour of that Offering, of that Sacrifice fills Heaven and Earth.

Causality 2. From the *Humane Nature*, call'd the *Body* and *Flesh*, and *Blood* of Jesus Christ united to the *Son of God*, is drawn that common *Image*, *Idea*, and *Exemplar*, to which his Saints are every where *Conform'd*; They are *Called*, *Justified*, and *Glorified* according to this *Image*, for whom God did *fore-know*, He *predestinated to be so Conform'd*.

Rom. 8. 29.

This is in all Nature, there is a common *Idea* and *Platform* of every kind of Being, and Life, and it is every where, as in the Mind, and under the Hand and Power of God; so that all in whatever parts of the World agree in it, each to their kind; And whatever is not form'd and shapen according to it, is monstrous and mis-shapen.

So in Christ Jesus, is depositted, that common universal *Image*, and *Idea*, according to which the *New Creature* is fram'd, and this is *God manifested in the Flesh*, that *He might be the First Born among many Brethren*: And this *Image* by the Divine Spirit is every where, and there is neither *Jew* nor *Gentile*, *Scythian* nor *Barbarian*, *Bond* nor *Free*; but *all are one in Christ Jesus*. *Called*, *Justified*, as Christ was; *Glorified*, as He is, so shall they be; and particularly in the *Lord's Supper*, this *Image* is so presented, that *We are all one Bread, and one Body by being made partakers of that one Bread by Faith.*

Col. 3. 11.

1 Cor. 10. 17.

And this *Image* is not either a liveless or meer Contemplative *Image*, but it hath a mighty Power and Operation from the *Spirit* of Jesus Christ to conform and configurate all his Servants to himself; That as He was in *All Things made like unto his Brethren*, so his *Brethren* are to Him. And this mutual Assimilation is so close, that *He dwells in them, and they in Him.*

The

The *Humane Nature* of Chriſt hath therefore the Power of an unitive efficient Cauſe; for the *Divine Spirit* of Chriſt, by the Mediation of his *Humanity*, does unite himſelf to the Souls of his Servants, and ſo to their Bodies, and ſo conveys his Righteouſneſs in the value of his Blood, his Spirit in the power of Holineſs, that we become *Members of his Body*, his *Fleſh*, and his *Bone*; as *Eve* coming out of *Adam* and made *one fleſh with him*, was *Fleſh of his Fleſh*, *Bone of his Bone*: And ſo we are *Branches* of this *Vine*, of this *Good Olive*, who as a *common Root beareth* us All. *Cauſality* 3. Eph. 5. 30. Rom. 11. 24.

So that indeed it comes to this, That all the Servants of Chriſt are as *one Chriſt*; *for as the Body is one*, and *hath many Members*, and *all the Members of that Body being many, are one Body*; *ſo alſo is Chriſt*: As there are *many Members*, and *one Body*, juſt ſo is *Chriſt*, not *Chriſt* in his Perſon, but *Chriſt* in all his Members, *All one Chriſt*: So *Galat.* 3. 16. *he ſaith not*, Unto Seeds, as unto many, but as of one, To thy Seed; *which is Chriſt*, *viz.* Chriſt in his whole *Body of Members*. *And we all come in the unity of the Faith of the Son of God unto a perfect man, unto the meaſure of the Stature of the fullneſs of Chriſt*, Chriſt full in all his Members: And the *Apoſtle* to the *Coloſſians*, calls *Jews and Gentiles*, *One new man in Chriſt*; and the *Church is the fullneſs of him that fills all in all*: And thus we are one Body and one Bread. 1 Cor. 12. 12. Eph. 1. *ult.*

This is a *great myſtery of Chriſt and the Church*; but if rightly underſtood, it greatly explains Chriſt's Words, *This is my Body*: for as there are many Incorporations, as of political Bodies, which are not loſt by diſtance of Place, as being Citizens of ſuch a City, myſtical as the Incorporation of *Husband* and *Wife*, which is not made void by diſtance of Place, while the Bands of Union hold; thus Chriſt in Heaven, by his Spirit, unites his Members to him on Earth; and his Body, in this ſpiritual ſenſe, is every where to be ſo joyn'd, and it does ſo draw to it ſelf.

But

But this Union is yet more nearly expreſs'd by a natural Union, *viz.* by *eating his Fleſh, and drinking his Blood*, even as the *Branches are united to the Vine, by being fed by the Vine*, and ſucking from it; and ſo the Members are ſupplied with Spirits from the Head: and if they were not ſo, they would, notwithſtanding a local Union, be diſunited, as a withered Branch or Member is; even ſo by receiving the ſaving Effluxes and Communications of Jeſus Chriſt, which is an eating of him, *we dwell in him, and he in us.* And without this we are not united by any outward Profeſſional Duties.

And this Union ſhall be moſt evident in the ſeparated ſtate of Souls, made like the Holy ſeparated Soul of Chriſt, or the *Spirit* of Chriſt *committed into his Fathers Hand*, and as it were all one Spirit, and are therefore, as *Stephen* was, receiv'd by him, and yet moſt viſible in the Reſurrection, when the Bodies of his Saints ſhall be made *like his glorious*
1 John 3.2. *Body*, becauſe *they ſhall ſee him as he is*: for then indeed the Body of Chriſt ſhall have a moſt natural Preſence and Influence on the Bodies of Saints, and ſhall act properly, as matter upon matter, or as the Sun upon the Moon and Planets about it, whoſe Bodies it illuſtrates. He will *preſent his*
Phil. 3. 21. *Church to himſelf* then, *without ſpot*, or *wrinkle*, or *any ſuch*
Col. 3. 3, 4. *thing*, by *that Power* that *ſubdues all things to himſelf. That Life that is now hid, as Chriſt is hid*, ſhall then *appear*, and we ſhall *appear with him in Glory*, as all one Chriſt.

He will then be as a Tree of Life, *in the midſt of the Paradiſe of God*, and his Blood in a ſpiritual ſenſe, *as a Water of Life.*

And of this, the *Lord's Supper* is the great pledge, till *He comes*, and the Sacrament of *Eating him*, ſo as to live by him, and *to be raiſed* up by him at the laſt day when this Union ſhall fully appear.

Cauſality 4. The *Humanity* of Jeſus Chriſt, that is, His *Body*, *Fleſh*, and *Blood*, as it is arrayed in the Holineſs, Heavenlineſs, purity of it, and in that ſelf-Reſignation to the Will of God

in

in ſuffering, and becoming *Obedient to Death, even to the Death of the Croſs*, in higheſt love to loſt Sinners, is preſent every where in the Goſpel, every where ſet forth before our Eyes, *Evidently Crucified among us.* Galat. 3. 1.

And this hath in all due Reaſon the force of a ſtrong and mighty Argument to draw us to him by Faith, and Repentance, to apply his Blood, and to Truſt in his Redemption, to move Chriſtians to the *ſame Mind* in every thing, that we ſee, *was in Chriſt*, it hath even a *Conſtraining Power of love, to live to him that dyed for us, to purifie our ſelves, as he is Pure, to be in the World, as he was in the World, to Walk as he Walked, to go out to him without the Camp of* all Falſe Religions, out of the *Camp* of Senſuality, and Worldly-mindedneſs, *bearing his Reproach, to Crucifie the Fleſh with the Luſts, to be Crucified to the World, and the World to us, to ſet our Affections on things Above*, Whither His Humane Nature removed in regard of Place; But by the Preaching and Manifeſtation of the Goſpel, it is every where, as thus Repreſented, as thus ſet forth; This is a ſenſe of the *Body* and *Blood* of Jeſus Chriſt, being every where, where his Goſpel and Word come, that cannot be denied; and as therein it is ſo receiv'd, as to become an Argument, and powerful motive of uniting our ſelves to Him of being like Him, It may be moſt ſignificantly expreſs'd by the Metaphor of *Eating* and *Drinking*, like *Ezekiel's Eating the Roll, and filling his Bowels with it.* This is a *hearing Chriſt's Voice*, which ſtrongly knocks or perſuades to *open the Door to him*, that he may, *as he will, come in to Sup with us and we with Him.*

Heb. 13. 12, 13.

Rev. 3. 20.

This is a Senſe ſo proper and natural, that it is choſen by that *Learned Interpreter, Grotius*, to expound that great Diſcourſe, *John 6. of eating the Fleſh, and drinking the Blood, viz.* ſuch a *Receiving his Word* and *Sayings*, as to be every way confirm'd in a way of Holy, Rational, Intellectual, Spiritual Obedience to Him.

Grot. in Evangel. John.

And, as there is ſo particular a Repreſentation of Jeſus Chriſt in the *Lord's Supper*, as a Sacrament ſumming up the whole

whole Doctrine of the Gospel, or of Jesus Christ Crucified; so a particular *Approbation* of our selves to it, and for it, and the danger of an unworthy, an unbecoming *Eating* aud *Drinking*, is so earnestly and vehemently press'd upon us by the Apostle, as to infold us in the Guilt of his *Body* and *Blood*, *as if we had Crucified the Son of God afresh*, and *put him to open Shame*, and because in the *Apostolical* Times, the *Lord's Supper*, and the * *Lord's Day*, the only Institutions so inscribed, were undivided; It was a Constant, Habitual, Uniform Preparation that was required.

* κυριακὴ ἡμέρα, κυριακὸν δεῖπνον, the only two such words in the New Testament.

Now that this is *Eating and Drinking Christ* in a mystical Sense agreeable to the Mystery of the *Doctrine* and *Supper* of Jesus Christ, is very easie to be Apprehended, seeing Christ Jesus is not to be lov'd, nor receiv'd in any Fleshly Figure, He is no such kind of Object to our Souls; even a virtuous Law-giver, or Philosopher, is not to be lov'd in his Flesh and Blood, as Gross and Carnal, but, as in his Laws, his Doctrine, his Virtue, how much more Christ? *If ye Love me, keep my Commandments:* Pretend to no carnal Love, to no Love to me by looking on, and kissing my Pictures, or Figures of fleshly Representations; *For he that hath my Commandments, and keepeth them, he it is that loveth me, and he that thus loveth me, shall be loved of my Father*, and I *will come to him, and manifest my self to him: If a Man love me, he will keep my Sayings, and my Father will love him, and we will come unto him, and make our Abode with him*; Words equal in Sense to these, *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him*: On the other side, *He that loveth me not, keepeth not my Sayings*, and therefore, *Whoever keepeth not my Sayings, loveth me not*, All others attempt to do that, which cannot be done, to know and to *love Christ after the Flesh*; whereas now there is no loving Christ, but in the *New Creation*, *All old things are pass'd away*, Behold (mark it well) all Things are become new. All outward Representations, Images, Pictures, Gestures,

John, 14. 15. 21. 23, 24.

ſtures, Geniculations, Adorations, if not commanded by him, are not the leaſt ſigns of Love, but rejected and refus'd by Chriſt, as a *knowing him after the Fleſh*; even the Ordinance of the *Lord's Supper* had been a falſe Love of Chriſt, if it had not been receiv'd from him, and ſpecially by himſelf commanded; and yet even as it is, without that ſpiritual Approbation, or approving our ſelves (which we tranſlate by the Word Examine our ſelves,) It is ſo far from Acceptance, that *it is eating and drinking Judgment to our ſelves.* 1 Cor 5.16. 1 Cor. 11. 28. *&c.*

And all this is moſt rational, if we conſider, That we are our ſelves not truly our ſelves, but as we are thus intellectually, ſpiritually, in a way of vertuous Conformity mov'd to things, by the great efficacy of Chriſt, and his Spirit in our Hearts, and move effectually by inward, rational Apprehenſion and Affection, according to the Arguments and Motives in the Word of God, without which, we can under any Pretenſions, Profeſſions, Confeſſions of Faith, Forms of Worſhip, Prayers, outward Rites, Poſtures, and Obſervations, be no more Chriſtians, than the Statues and Images of the Apoſtles or Saints are Chriſtians, becauſe they are inſcrib'd with ſuch Names, and vouch'd to be ſuch or ſuch Repreſentations.

But when there is a ſingle Eye and Deſign to this Conformity to the *Word*, and *Sayings*, and *Commandments* of Chriſt, there is then a far more real Preſence of Chriſt in his Word, than in any of the Writings or Lives of the moſt excellent Men that ever were in the World; for the Senſe and Reaſon they wrote are indeed here, their Actions and Vertues are drawn into Hiſtory, and may be preſerv'd from Copy to Copy, but the Soul, the Spirit that wrote them, is gone from them: but now Chriſt, *yeſterday, to day, the ſame for ever*, is preſent by that *Spirit*, that Divinity, by which *he preach'd of old, even in* Noah's *Time to the diſobedient Spirits now in Priſon*, 1 Pet. 3. 20. While his Truth operates after the manner of rational Truth, his Spirit works much higher, even divinely.

Pſal. 28. 5. His *Table* therefore in the *Goſpel*, and in his *Supper*, is a *Table richly ſpread*, *a Cup running over* with ſpiritual Efficacies, of which, whoever is indeed *Partaker*, cannot be a Partaker of the *Table of Devils*, whoever truly *drinks his Cup* cannot drink of the *Cup of Devils*, either in an Idolatrous Religion, or an unholy Life: He cannot eat of the Sinners Prov. 9. 17. *Dainties*, of *Folly's Bread*, or of the ſtollen Waters *ſhe hath provided.*

For by one Offering he hath for ever perfected them that are ſanctified, of which the Holy Ghoſt is witneſs, even of that *Covenant* of which he is the *Mediator*, *it being eſtabliſh'd upon the beſt Promiſes of writing the Laws of God in their hearts, and putting them in their mind*, together *with the Remiſſion of their Sins.* So that as there needs no *other offering* than that *one offering*, ſo needs it not *to be daily offered*, for it was once for *all offer'd*, and he is now *at the Right-hand of God* interceeding upon that *one offering*, *once offer'd*; by the *Blood* of which he *entred into the Holieſt to appear before God* for us, and from whence he cannot be mov'd till the Time *he expects*, *of his Enemies being made his Footſtool*, Heb. 8. 6. compar'd with *c.* 9. 12. 24. *c.* 10. 13. *&c.*

2. And thus I have made good the firſt Point of this Head, *viz.* Of the ſpiritual Efficacies that flow from the Humane Nature of Chriſt, expreſs'd by the Body and Blood of Jeſus Chriſt, as in Union with the Son of God. I come now to the ſecond, to ſhew that in regard of the Eternity of the Son of God, theſe Efficacies cannot be hindered, nor prejudic'd in Point of Time: The Divine Perſon of Chriſt being unchangeable and eternal, there's no diſtance of Time occurs to him, or can encounter his Divine Efficacy: *Before Abraham was*, ſaith *Chriſt*, *I am.* How could it be, that Chriſt, that was born ſo many hundred years after *Abraham*, could be *before Abraham*? were it not in regard of the Eternity of the Divine Perſon, communicated to the Humanity, and predating the Great Powers and Efficacies of *God manifeſted in Fleſh* before the *Incarnation*? Upon this Account Chriſt

Chriſt is call'd the *Lamb ſlain before the Foundation of the World*; becauſe the *Divine Perſon* anticipated the Efficacy of the Death of the *Lamb*, *ordain'd before the Foundation of the World*, much earlier than his Manifeſtation, which was not till the *laſt Times*: Chriſt was not abridg'd, nor foreſtall'd in Time, becauſe he did not actually dye till about four thouſand Years after the Fall of Man: for the *Divine Perſon*, Jeſus Chriſt, never had a *Yeſterday*, nor can have a *To morrow*, but is always in a *To day*, *the ſame for ever*.

In this very Point of *Eating the Fleſh*, *and Drinking the Blood of Chriſt*, when the Jews were ſo diſguſted with the Doctrine, Chriſt, to eaſe their Thoughts, propoſes his Eternity to their Conſideration, and ſhews the mighty ſpiritualizing Power of the Divine Nature by it; *What*; ſaith he, *if you ſhall ſee the Son of Man aſcend* up where he was before: though he was as Man, the Son of not *Fifty Years* by many, as the *Jews* obſerv'd to him; yet he was in *Heaven*, as the *Son of God*, calling his Humanity, that was not actually till his Incarnation, as if it were.

And as it is thus in regard of Time paſt, ſo in regard of Time to come, he ſaith, *Lo I am with you to the End of the World*.

3. In reſpect to Place, we ſhall find very great Expreſſions of the Divine *Ubiquity*, and *Omnipreſence of the Son of God*, extending the Manhood to all Spiritual Effects, without any Limitation, or Confinement within Place, though yet it be, according to its natural Preſence, determin'd to Place, even as the *Incarnation* it ſelf was to the *Fullneſs of Time*.

Our Saviour diſcourſing with *Nicodemus* upon the Point of Regeneration, *John* 3. 13. tells him, *No Man hath aſcended up to Heaven, but he that came down from Heaven, even the Son of Man, who is in Heaven*: Obſerve it, Chriſt was in his Body upon Earth, His being the Son of Man was that to which his Body was proper, yet ſaith he, *The Son of Man*, that now diſcourſes thee upon Earth, This *Son of Man is now in Heaven*. How could this be, but only, becauſe no

ſpace does hinder or ſtraiten the ſpiritual Efficacy of the *Divinity*, or confine its Preſence, even as it is united to the *Humanity*?

By all this you may ſee, Chriſt was in *Heaven* while he was *upon Earth*, and he was in *Heaven* before he was *Incarnate*, for, *He came down from Heaven*; and all this by the Unchangeableneſs and the Omnipreſence of the Action of the *Divinity* united to the *Humane Nature*: and then as to his being now upon Earth, although the *Heavens contain him*, Conſider what the *Apoſtle ſaith*, He *aſcended far above all* Heavens, that *he might fill all things*: ſo that Chriſt, by his Divine Power, *fills all things*; and the *Church*, which is his *Body* in his *Humane Nature* on Earth, is the *Fullneſs of him* who *filleth All in All*; even he that was Raiſed up from the Dead, is he that *fills All in All*. And the *Church* on Earth is his Fullneſs, (though Chriſt is in Heaven) either receiving his *Fullneſs*, or, as he is pleas'd to account himſelf, *Full* by his Union to it. Upon theſe Accounts, The *Humane Nature* of Chriſt, as it is united to *the Divinity*, though it ſelf be *Finite*, yet in the Extenſive Power of the *Divinity*, ſpiritually applying it to the Salvation of his *Church*, hath the Nature of *Infinite*: both as to Time and Place, it is always, it is every where, *filling All in All*, *Yeſterday*, *to day*, *the ſame for ever*.

For if the Soul of Man can improve the Senſes, and Faculties of the Body, in repreſenting to it ſelf in a Map, Places at greateſt Diſtances from the Body, and the Mind can thereby in ſome ſenſe convey it ſelf thither while the Body remains in the ſame place; If we can by Writing converſe one with another at greateſt diſtance, How much more can the *Divine Nature* of the Son of God extend the *Humane* in the Spirituality of all its Uſe and Effects, in an Infinite manner, ſo that it can convey and diſpoſe them unlimitedly as it pleaſes? and this may well be call'd his *Body* and *Blood* in very real, though myſtical ſenſe.

It remains yet, as to the clearing this Point of Chriſt *giving his Fleſh to eat*, and his *Blood to drink*, to ſhew, That as there is ſuch a rich Communicativeneſs on the part of Chriſt, giving his *Fleſh to eat*, and his *Blood to drink*; ſo there are Receiving Powers and Faculties of Man's Soul, prepared and fitted by Grace, that may be properly and truly ſaid, in a ſpiritual Senſe, to *Eat*, and to *Drink*, as Chriſt is ſaid to Give.

Now unto this, the Underſtanding, Will, Conſcience, Memory, Imagination, and Affection, with the active and executive Powers of the whole Man, are prepar'd, even to receive ſpiritually the Fleſh and Blood of Jeſus Chriſt, however at a bodily diſtance; *viz.* by Underſtanding, Faith, cloſe inward Application, holy Affection, obedientiall ſelf-Reſignation; all which, are this Intellectual *ſpiritual Eating* and *Drinking the Fleſh* and *Blood* of Jeſus Chriſt.

And to all this, there is no Notion or Reſemblance more ſignificant or expreſſive than ſpiritual *Tranſubſtantiation*, as ſhall be more fully diſcours'd under the two following Heads: And ſo having thus far diſcuſs'd the firſt Head, I go forward to the ſecond, to ſhew, That there is a clear Paſſage and Tranſition from Chriſt giving his *Fleſh to eat*, (as it ſtands thus in the whole Doctrine of the Goſpel) to thoſe Words, *Take, Eat, this is my Body*, when he had *bleſſed the Bread with Thanksgiving, and broke it*; and likewiſe *after Supper*, Bleſſing the *Cup*, with Thankſgiving, and ſaying, *Divide it among your ſelves, and drink ye All of it*, For, *This is my Blood of the New Teſtament*, or *the New Teſtament in my Blood*.

For when our Lord had ſettled that great Doctrine of *Eating his Fleſh*, John 6. *and Drinking his Blood*, comprehenſive of the whole of his Redemption, and the ſaving Application of it by *Faith* and *Love*, and the entire *new Creation*; it is not at all ſtrange, he ſhould eſtabliſh ſo great a ſacramental Inſtitution upon it; For when in ſo large and Sublime a Diſcourſe, and in more Words, than he expended upon Galat. 5. 6. c. 6. 15.

upon any one Subject that we find upon Record, he had compriz'd the whole Myſtery of our Salvation, it cannot be ſurprizing he ſhould adjuſt to it one of the two, and that the moſt ſolemn and continual of his poſitive Laws, which we call Sacraments.

For though it is true, *Eating* and *Drinking* conſider'd, as mere ſenſitive Things, and much more, when it degenerates into Senſuality, a Life of, and for Eating and Drinking, it is a ſordid, low, and courſe thing, as the Apoſtle ſays, *Meats for the Belly, and the Belly for Meats, but God ſhall deſtroy both it and them*; and there cannot be a more ignoble Character, than of thoſe, whoſe *God is their Belly*, and who ſerve not the *Lord Jeſus*, but *their own Bellies*, a beaſtly, a bruitiſh Servitude.

But then taking it, as it is by the Wiſdom of Providence made the means of the ſupport of the Humane, Animal Life, in Subordination to the Life of Reaſon and Religion, and is ſymbolical and ſignificant, and alſo ſerviceable to many rational Communications, and much noble Humanity of Converſation, ſo it may even (as the natural Purgation of Water in Baptiſm) be worthy to be tranſplanted from common uſe to the higheſt Significations in Religion, and as it had been ſo dignified in the Old Teſtament, ſo to be farther ennobled in the New, and to bear a ſenſe far above and beyond it ſelf. And yet to ſhew both the Spirituality, great uſe to the higheſt Life, and alſo the Simplicity of the *Goſpel Inſtitution*, it is taken from the moſt neceſſary, plaineſt Food in Eating, *Bread*, and the moſt generous thing in Drinking, viz. *Wine*; *Bread that ſtrengthens, and Wine that maketh glad the Heart of Man.* And the Reſemblance ſtands in theſe following Particulars between *Eating Bread* and *Drinking Wine*, and *Eating the Body*, and *Drinking the Blood of Jeſus Chriſt.*

But I ſhall begin with thoſe Particulars that are, as leaſt of Controverſie, ſo of leaſt Intereſt in the main Merits of the Point we are upon, and will end in that which is of the grand Concern in this whole matter.

1. It

1. It is an Eating and Drinking in Pledge of Reconciliation, Peace, and Friendſhip with God by Jeſus Chriſt; for ſo *eating Bread* and *drinking Wine* is in Scripture, and by the general Impreſſion of Providence upon Mankind ordain'd; as *Joſeph's Brethren*, in token of extraordinary Favour, were to eat Bread with him: and it is ſaid of the *Nobles of Iſrael*, They ſaw God, and he laid not his *hand* of, *viz.* of Diſpleaſure, upon them; They ſaw him, and *did eat and drink* in token of Peace; and eſpecially this is a Feaſt upon a Sacrifice, a *Sin-offering* become a *Peace-offering*, of which the *Jews*, that *ſerve the Altar*, have *no Right to eat*, becauſe their Sin-offerings of greateſt expiatory Account, yet as not able to purge off the imputative Guilt laid upon them, were *burnt without the Camp*. But Chriſt, though he *ſuffer'd without the Camp*, yet conſuming the Guilt, and fully expiating it, *his Body, as ſacrific'd*, becomes an *Altar of Peace-offerings* to the true Chriſtian, although to the Jews an Offering only to Juſtice, not conquering the Guilt, but, as a Malefactor, dying in his own Blood: but the true Believer *feaſts* upon it, after he is *ſanctified*, atton'd, reconcil'd, and purified by the *Blood of it*.

Gen. 43. 25.

Exod. 24. 11.

Heb. 13. 10.

It is a Feaſt upon the *Paſchal Lamb*, in aſſurance againſt the *deſtroying Angel*, the *Blood* being *ſprinkled* by way of *Expiation*, and the *Fleſh eaten* in the way of a *holy Feſtival*, Rejoycing, and Thankſgiving.

1 Cor. 5. 7, 8.

So that though *eating the Fleſh of Chriſt* carries a broad Signification of the great Evil, and Horror of Sin, and of the dreadful way of Reconciliation, looking ſo unnatural as the *eating* of the *Fleſh* and the *drinking the Blood* of our Saviour, does; yet by the great attoning vertue of this Sacrifice, it becomes a Feaſt of Joy and Peace.

2. This Act is a ſolemn Act of Worſhip of God and Chriſt, *We eat thus, and worſhip*: It is an Acknowledgment of Jeſus Chriſt, as our Saviour, Lord, and Maſter, as all eating upon Sacrifices was an Acknowledgment of the God of the Sacrifice: and ſeeing our Mediator is our Sacrifice, of whom it

is teſtified, *He lives for ever*, and we are *to live to him*, it is an Acknowledgment of him our Saviour; and ſo it requires *Reverence* and *Godly Fear*, it calls for Self-probation even to *Approbation*, or *Approvizing* our ſelves, that *ſo we may eat*, and not otherwiſe. To *eat* and *drink* in a way *worthy* or becoming the *Holy Body* and *Blood* we feed upon; to *diſcern that Body of the Lord*, or to make a *difference* and *diſcrimination* betwixt it and all other *Bread* by ſpiritual, holy Action; and to carry from it ſuch Obligations as by no means to *partake of the Table, or drink the Cup of Devils*; This is the ſolemn Worſhip of Eating and Drinking before God.

3. Eating and Drinking is made a Symbol of Eternal Glory; for ſo Chriſt expreſſes Eternal Glory, by *Eating and Drinking at his Table in his Kingdom. By ſitting down with* Abraham, *with* Iſaac, *and* Jacob, *in the Kingdom of God.* And this is the Reaſon Chriſt, in that great *Sixth* of *John*, ſo often enterweaves with that Diſcourſe of *Eating*, *Raiſing up at the laſt day*; becauſe then ſhall the full effect of the Union to the Body of Chriſt be ſeen, when all his Members ſhall indeed be ſeen, as One Chriſt in Glory; Their Bodies ſhall be *faſhioned like his Glorious Body*; *It does not yet appear what we ſhall be*, but when *he ſhall appear we ſhall be like him, for we ſhall ſee him as he is. He will then preſent us faultleſs before the Preſence of his Glory*: And all this from the Power of Union to himſelf, through the *eating his Fleſh*, and *drinking his Blood.* So that Life, Eternal Life, *Living for ever*, *Never dying*, *Raiſing up at the laſt Day*, *Having no Life* if we do not *eat the Fleſh of Chriſt*, and *drink his Blood*, are in that Diſcourſe ſixteen Times mention'd, to ſhew how cloſe the Relation is betwixt *eating the Fleſh of Chriſt*, and *drinking his Blood*, and *Eternal Life*: So that the Apoſtle *Peter* ſums up all the Diſcourſe in the Words of Eternal Life; *Thou haſt the Words of Eternal Life.*

Luc. 22. 30. Mat. 8. 11.

4. I come now to the laſt and greateſt of thoſe Reſemblances between the *Fleſh* or *Body eaten*, and Chriſt's *Blood*

drunk

drink in the *Lord's Supper*, and natural Eating and Drinking, *viz.* Life and Nouriſhment; and this is that upon which the weight and ſtreſs of the whole matter lies: and in order to the underſtanding of this, it is moſt neceſſary well to weigh the Words, *Take, Eat, This is my Body, And drink ye All*, for *This Cup is my Blood.*

For here the Notion of *Tranſubſtantiation* hath the moſt proper place, and here it will be moſt properly to be decided: and here I will allow the utmoſt to it that can be allowed.

I have then, as I hope, made evident, The real Communication of the *Body* and *Blood of Jeſus Chriſt*, in its ſpiritual, ſaving, and redemptory Effects, without any change of Place, is no incompoſſible Notion, to the Divine Power of the Son of God: And this being rightly apprehended, It will be as evident, He can convey through ſuch mediatory Channels and Conveyances (as he pleaſes) thoſe divine Influences. It is out of all Controverſie, The Truth of his Word and Goſpel, together with Prayer and holy Meditation, begetting in the Soul, Knowledge, ſpiritual Underſtanding, Faith, Repentance, Love, and the whole *New Creation*, are the primary and fundamental Conveyances of ſuch divine Influences, by which the ſacred *Body* and *Blood* of Jeſus Chriſt touch the Soul, and unite with it, unto all the ſalvifick Effects of Spiritual and Eternal Life.

And the very effects of Truth, and the Word of God, uniting the Soul to Chriſt, through the Efficacy of his Divine Power and Spirit, are in the firſt place, before the *Lord's Supper Inſtituted*, compar'd to Meat and Drink.

And as They, in the Courſe of that Providence, or Word of God, by which *Man lives*, and not by Bread alone, are *Tranſubſtantiated* into the *Body*, *Fleſh*, and *Blood* of thoſe that Eat and Drink them; even ſo the *Body* and *Blood* of *Jeſus Chriſt*, in theſe ſaving Effects, are *Tranſubſtantiated* into the Soul and Spirit of every faithful Receiver of them, and enliven them to a ſpiritual and eternal Life: and there

 can

can be no fitter Notion of these Divine Effects than this *Transubstantiation* of natural Meat and Drink, and Incorporation thereof into the Eater: for even as what is eaten according to the nature of Perishables lives in the Eater, dwells in the Eater, and he in that, and they are one in one another; even so they that Eat Christ, *dwell in Christ, and Christ in them.* Christ lives in his Church and Saints, out of which he is pleas'd not to live, as our Mediator and Head: But he lives in them as in his Fullness, and they in him, as in their Fountain of Life; *Christ in them*, and They in him by this spiritual *Transubstantiation*; or else they *have no life in them*, but pine away as through want of Nourishment.

This then being the true measure of *eating* and *drinking Christ*, and the spiritual *Transubstantiation* arising from it, as in the general Doctrine of the Gospel, it must give Law and Rule to our *eating* and *drinking of Christ* in the Sacrament of the *Lord's Supper*, that we may rightly understand it, and so to the *Transubstantiation* flowing from it: It must be all in our spiritual Transformation into Christ living in us, and we in him, and no other in that principal Notion.

But because in all Intellectual and Spiritual Communications of Truth to our Minds, there are no sensible, no material Images or Representations, and that by the Wisdom of Jesus Christ in the *Lord's Supper*, there are those sensible Images of *Bread eaten* and *Wine drunk*, and these Cargoed and enrich'd with the Representation of the *Body and Blood of Jesus Christ*; and that these are to awaken, collect, and sum all our intellectual, rational, and spiritual Notions of Christ, the Vertue of his Sacrifice, and whole Transaction of the Humane Nature, and our closest Application thereunto, as to our Redemption by him.

It must needs therefore be, that the *Bread* and *Wine*, as to our Understandings, our Souls, and all intellectual and spiritual Appetite and Action, having done their very first Service of leading us through the whole suitableness betwixt *Bread* and *Wine*, and the natural Life of Man, and the same suitableness betwixt the *Body* and *Blood* of *Christ*,

and

and the Life of the Soul, according to the Inſtitution, they muſt immediately drop their bodily and ſenſible Nature, and become to our Minds, Thoughts, and Affections the *Body* and *Blood of Chriſt*. And it pertains to the Divine Power of Jeſus Chriſt, and his *Eternal Spirit*, to make, in a ſpiritual Reality, that *Bread* and *Wine* his very *Body and Blood*, in all its Efficacies, to us, if we are duely prepar'd ſo to receive them: And the inward, high, and ſaving Effects, to all Intents and Purpoſes, immediately follow.

But yet if the true natural Realities of theſe Elements, or the ſubſequent unitive Incorporating Vertues of thoſe Elements were loſt, not only the Inſtitution it ſelf, founded on thoſe ſenſible Qualities, would be loſt, but the very *Body* and *Blood* of Chriſt, by ſuch a monſtrous kind of Miracle, would become *outward Elements to themſelves*; for, by the very Confeſſion of the groſs *Tranſubſtantialiſt*, They, however *Tranſubſtantiated*, do no good without Faith and Repentance, and ſo do no more than the *Untranſubſtantiated Bread and Wine* may do, and ſo prodigious a Miracle ſerves to no purpoſe, which is moſt abſurd; For it makes the *Body* and *Blood* mere outward Elements to themſelves.

The *Bread* and *Wine* then muſt, as to the bodily Senſes, as to the natural Effects upon the Body, be Themſelves, or keep their own Natures; but as to the ſpiritual Sentiments, and the ſpiritual Effects, they muſt be thus *Tranſubſtantiated into the Body and Blood of Chriſt*, in regard of Chriſt really communicating them by his divine Power to the Soul, as the Soul by Faith muſt receive them.

There muſt therefore be the Conduct of all the *Inſtituted* Actions, *Bleſſing*, *Breaking*, *Taking*, *Eating*, *the Bread*; *Bleſſing*, *Dividing among our ſelves*, Drinking, All, of the CUP, and that in a ſolemn manner, as in an Act of ſpiritual Worſhip, with Reverence and godly Fear; elſe *it is not to eat the Lord's Supper*; for, If a Prieſt, not rightly ordain'd, or not intending to conſecrate the Bread, ſhall in the very Judgment of the *Tranſubſtantialiſt* defeat the ſacred Inſtitu-

tion; how much more ought, in the very ſame mens Judgments, the Neglect or Omiſſion of any of the ſolemn Inſtituted Acts evacuate the ſpiritual uſe and end of which the natural uſe of the *Bread and Wine*, (neceſſarily to that end continuing in their Natures) was one great part; and therefore, undoubtedly, if the Stomachs of Communicants were open'd, as *Alexander* open'd the Stomach of his Souldier, to find whether the Milk charg'd upon him to be taken away from the poor Woman by violence, were there, and there he found it; ſo the *Bread* and *Wine* would be found in the Stomach of the freſh Communicant, making the juſt natural Progreſſes, and moves to Union, Incorporation, and Nouriſhment, that according to the Law of ſubſtantial Food (not Accidents) or according to Nature, it ſhould do.

And it is neceſſary it ſhould be ſo, that the *ſpiritual Tranſubſtantiation* may anſwer the Reſemblance Chriſt hath choſen for it, and might guide us into the underſtanding of it, and Application of our Souls to it, according to the ſteps of the natural Converſion of Food into our Fleſh, and Blood, and Life; yet not ſo that Chriſt ſhould be obliged to his own Ceremonies, as if he could not work without them.

But this is the ordinary means, even beſides and beyond the Word, that the Goodneſs of Chriſt hath choſen, that we might have the moſt ſenſible and powerful Application of our Souls to him, and of him to our Souls in ſuch a Sacrament, which hath, beſides the very Time of Celebration, [even in caſes of Omiſſion by neceſſary Impediment,] its conſtant uſe; for, the Ordination it ſelf is a Seal, always and inſeparably faſten'd to God's Covenant, and does aſſure the great Point of the real Exhibition of Chriſt to the Faith of his Servants, as ſubſtantially, as the Meat and Drink we live by, aſſures it ſelf to our Bodies and Senſes, and this always.

And this Offer, this Exhibition, is ſo real, that whoever profeſſing the Goſpel, and having the Knowledge of this Sacramental Inſtitution, and eſpecially coming to the *Lord's Supper*, and not approving himſelf in all the ſpiritual Acts of re-

receiving Chriſt, *becomes guilty of the Body* and *Blood* of the Lord. Now as we know this Guilt is only of a ſpiritual Nature, committed againſt the Body and Blood of Chriſt thus ſpiritualiz'd in their effects, for who can hurt Chriſt's natural Body in Heaven? ſo it aſſures us, the Preſence of the Body and Blood is only of a ſpiritual Nature, and ſo the Tranſubſtantiation is only ſpiritual; for as the Guilt is, ſo is the Preſence: and if the Preſence were ſenſible, the Guilt might be by an Injury of a ſenſible Nature: but we know, It is not ſo; and ſo the Preſence and Sin alſo muſt be of a ſpiritual Nature.

And ſo alſo is the Sin of not *diſcerning*, of not *diſcriminating the Lord's Body*. It muſt needs be the Sin of the Mind, becauſe there is no Preſence that ſtrikes the Senſe; The Senſe is in no Fault, for there is no *Body* of Chriſt before it; but the Mind, that does not *diſcern*, is to be blam'd: for that hath a high, ſpiritual Object, made known to it, *evidently ſet before it* by the *Word* of Chriſt, in the *Sacrament*, but only to it, not to the bodily eye or ſenſe: therefore the Preſence can be only ſpiritual.

But ſo certain as the *Bread* and *Wine* are preſent to the Senſe, ſo certain are the *Body* and *Blood* of Chriſt, in a *ſpiritual Tranſubſtantiation*. For it muſt be acknowledg'd, *This is my Body*, ſtanding in a *Sacramental*, ſolemn *Inſtitution*, is of greater force than a mere metaphorical Saying, *I am the Vine*, and does ſignifie a Preſence of Chriſt with the *Bread*, in ſuch a manner, that the General Doctrine of the Goſpel concerning the real Communication of the *Body* and *Blood* of Chriſt in general, is more particularly determin'd to the *Bread*, *Bleſſed*, and *Broken*, *Taken* and *Eaten*, which is become a Memorial perpetually annex'd to the Goſpel by Chriſt's Inſtitution, and is a Superaddition of the Certainty of a real, ſpiritual Preſence, of all the ſaving Effects of the *Body and Blood of Chriſt*, in the manner before diſcours'd: And the Guilt of *unworthy* Receiving, or not *diſcriminating* this *Body* and *Blood*, is proportionally a Sin committed againſt

againſt the ſpiritual Preſence of the *Body* and *Blood* there repreſented, in all its ſpiritual Effects, and really, and ſubſtantially, though by Divine Abſtraction and Infinite Diffuſion of them, without any material bodily Preſence.

And though this Sin, according to the Laws of Diſcourſe, is charg'd only upon the *unworthy Eating* and *Drinking*, as at *the Table of Chriſt*, in a ſet Diſcourſe of the *Sacrament*; yet, as the Divine *Inſtitution* offers at all Times the *Body and Blood of Chriſt*, and teſtifies the Truth of a real Participation of Chriſt by the True Believer; ſo the Obligation, and conſequently the Guilt, is chargeable upon every Pretender to Chriſt, whether he be a Receiver or not, as is moſt evident by 1 *Cor.* 10. all along the Chapter. And ſuch a Profanation of the *Lord's Supper* as the *Corinthians* were guilty of, as even the turning it into a Riot and Revel, ſo that *it was not to Eat the Lord's Supper*; yet the weight of the *Inſtitution* fell upon them, even as it does upon all, that profanely forbear the *Lord's Supper* among us, [as it were in their own Defence, againſt the Danger of it;] whoſe Guilt is the ſame as to the not Receiving Chriſt exhibited to them in the *Lord's Supper*, that muſt be always *Preach'd*, as a *Memorial* of Chriſt *Inſtituting* it, wherever *this Goſpel is preach'd*, and is pretended to be ſo Receiv'd by All, that is by all who pretend to be Chriſtians: So that they do not, by neglect, leſſen the Guilt of an *unworthy Eating* and *Drinking*, which the very Profeſſion of Chriſtianity entitles them to, but alſo add that of a profane Omiſſion and Neglect of ſo Holy an *Inſtitution*. Now as all this is moſt evident by a Collation of the Apo-
1 Cor. c. 10. ſtle's Diſcourſe, in the fore-mention'd Chapters, ſo it is of great Illuſtration to the Point we are upon, as alſo Conviction of careleſs profane Chriſtians, who muſt, whether they will or no, be under the Bond of this Covenant, to whom Chriſt is ſo clearly ſet forth before their Eyes, and no Shift can diſoblige them.

Head 3. I come therefore to the Third Head of this Diſcourſe, *viz.* To find a fair Accommodation, and no Encounter betwixt the

the Myſtery and the Letter, or betwixt the grand Senſe and the very Words, *This is my Body*, by a compare of this whole Harmonical Context with other Scripture, and its way of ſpeaking in ſuch Caſes.

And in this I have ſo far prevented my ſelf, that there remains nothing, but to gather up the whole Context, and then to apply to it the ſenſe of this *Myſtery* I have purſued: Whereupon it will be evident, theſe Words, *This is my Body, This is my Blood*, agree with the conſtant manner of Scriptures ſpeaking in ſuch Matters, and that leſs than theſe Words could not import the great Senſe that was to be imported.

It is therefore firſt to be conſider'd, That Jeſus Chriſt our Lord and Saviour, even *the very night he was betray'd to dye*, that he might draw up the whole Myſtery of Redemption in ſhort, and into a Sum; He does it firſt in that moſt ſignificant, typical, ſacrifical Rite of the *Paſſover*, that had been of ſo great uſe and ſignification in the Church of God among the *Jews*; of which, the ſeveral Ordinances for the ſolemnity of it bound together, are call'd by not a Literal, but Myſtical Propriety, the *Lord's Paſſover*. Exod. 12. 11.

This Paſſover, with Deſire, Chriſt deſir'd to eat with his Diſciples, before he ſuffer'd, as a very lively Table of his Redemptional Suffering, ſo near: but withal, He declares, *He would no more Eat of it, till it was fulfill'd in the Kingdom of God.*

Immediately upon this, whether out of an appendant Rite to the *Paſſover*, or not, is not now material, He *Inſtitutes the Lord's Supper*, as it were *proleptically*, and by way of *Propheoy*, and yet Intuition, and looking upon his Death juſt before him, and draws in this new Table the Intention of it: but whether it was to be celebrated any more, there is no Explicite, but that Implicite Preception. In the *Evangeliſt Luke, Do it in Remembrance of me*; which carries an Intimation of a Continuation: but it is obſervable, It is applied only *to the Bread*, importing the *Body of Chriſt*: and

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it abates much from the rigour of a groſs, carnal Senſe, where it ſeems to preſs hardeſt. For as to the *Wine* being materially the *Blood of Chriſt*, that Figure, *This Cup*, for this Wine in the Cup; and that variation [*is the New Teſtament in my Blood*] does, beyond all Contradiction, rebate the groſs Literal Senſe, even as *Remembrance* does from [*This is my Body*;] for Remembrance is of Abſent, and not Preſent; This therefore was as before-hand to an after thing; So Chriſt ſaid of the *Body* [*which is broken*] although it was not yet actually *broken*, and of the *Blood* [*which is ſhed*] although it was not then *ſhed*.

Immediately after the drinking of the *Wine*, Chriſt ſubjoyn'd, *I will no more drink of This Fruit of the Vine, till I drink it new in the Kingdom of God my Father*, when it comes; which to ſhew a thing of weight, and of the ſame Senſe *with eating the Paſſover no more till*, &c. The *Evangeliſt Luke* is before-hand with the *Inſtitution* of the Cup, to joyn to that Saying of the *Paſſover*, this, *of the Fruit of the Vine*, as is very viſible.

And both theſe Expreſſions ſpeak theſe three Things:

1. That there was an eminent *Kingdom of God the Father* immediately to ſucceed, at whoſe *Right-hand Chriſt ſits till* the Time of his own peculiar *Kingdom* comes, which is not till *he puts down all Rule*, and *Power*, and *Authority*, and laſt of all *aboliſhes Death* and *Hell* out of *God's Creation*, into the *Lake*, its own Place, which is the *Second Death*, or *the Death of Death*, and then he reſigns back *the Kingdom*. The Kingdom of God and Chriſt are thus kept diſtinct, and the *Kingdom of the Father* is in an eſpecial manner the ſtate of the Goſpel, after the *Reſurrection*, *Aſcenſion*, *Sitting of Chriſt at his Right-hand*, and his *continual Interceſſion* even untill that *Glorious Kingdom of Chriſt*.

2. That the Death of Jeſus Chriſt, imported in both the *Paſſover* and the *Lord's Supper*, was to be renewed into a perpetual Life and Vertue immediately after his Death, by thoſe his *Reſurrection*, *Aſcenſion*, *Seſſion on God's Right-hand*, and

and *Interceſſion*, which are the *Goſpel-Kingdom* of the *Father*.

3. That Chriſt, in a ſpiritual ſenſe, continually *eats the Paſſover, as fulfill'd in the Kingdom of God*, drinks *the Wine as new in the Kingdom of God*, and that with his *Diſciples* of all Ages, *viz.* in that perpetual Renovation of his *Death* in his *Interceſſion*, and Application of the Benefits thereof to Believers, according to the whole Tenor of the Goſpel, and particularly of the *Lord's Supper*; and as in a *Pro-gramma* or afore-hand Portraicture of all this, thoſe excellent Diſcourſes of at leaſt *John* 15. *c.* 16. and that great Prayer, a Pattern of the Interceſſion of Chriſt, *John* 17. following ſhew.

And of this *Interceſſion of Chriſt* upon his own *Death*, the *Lord's Supper* is in higheſt ſenſe the *Memorial*; for, the Remembrance of Chriſt is not of a *dead Chriſt*, but who *lives for ever*, to make *Interceſſion*, and *ſo ſaves to the uttermoſt*.

In conſequence of all this, eſpecially the * Interceſſion of Chriſt, The Apoſtle *Paul*, as a *fourth Evangeliſt*, concerning this *Inſtitution*, is immediately commiſſion'd by Chriſt from Heaven, to promulge it to all Ages of Chriſtians. And therein he reveals it under a ſolemn new Title, as it were *new in the Kingdom of God*. The *Lord's Supper*. He applies to it its great Scope and End, both to the *Bread* and *to the Wine*; Do it in ſolemn Memorial of Chriſt, and his Action now in Heaven upon his *Death* which was here on Earth: and farther in thoſe Words; *Ye ſhew forth his Death till he comes*, that is, the whole Contexture of his Death, as *his Body is eaten* and *his Blood drunk* through the Efficacy and Application of his *Interceſſion*, through which we *offer the Sacrifice of Praiſe, giving Thanks to his Name*, through him, in this *Euchariſt* or *Feaſt of Thankſgiving*, of whoſe *Altar* we continually *Eat*, even that of the *Great Shepheard of the Sheep brought again from the Dead by the Blood of the everlaſting Covenant*, as the Apoſtle hath moſt divinely woven theſe Things into a Neighbourhood, *Heb.* 10. *v.* 10. *v.* 15. *v.* 20.

* A point moſt inſiſted upon by the Apoſtles *Paul* and *John*, (I had almoſt ſaid ſolely by them) *Rom.* 8. Epiſt. to the *Heb.* frequently and ſolemnly, *c.* 7. the Apoſtle *John c.* 15, *c.* 16. *c.* 17. eſpecially *Epiſt. c.* 2. 1, 2.

And this *Ordinance*, with this whole State of Things, the *Apoſtle* hath dated till *the Coming of Chriſt*, when a new State ſhall receive this into it ſelf, till which this *Ordinance* cannot be ſuperannuated, or out of Date; for which his being *receiv'd into Glory* is poſtpond in the *Myſtery of Godlineſs*, that it may be a Pawn and Pledge of his Kingdom of Glory. 1 *Tim.* 3. 16. on which the Apoſtaſie follows, darkning all till then. *c.* 4.

Laying then all theſe Things together, how evident is it, This whole Matter is of a divine, ſpiritual, heavenly Senſe; and therefore the *Words* concerning it are to be underſtood *myſtically*, *ſpiritually*, *heavenly*, however expreſs'd in a Phraſe and Language neareſt, moſt eaſie, and familiar to Senſe, by which Senſibleneſs, the Subſtantialneſs, Reality, certain Preſence of thoſe Spiritualities is to be underſtood; and yet nothing to be detracted, or derogated from the Spirituality: and to interpret otherwiſe, is to go contrary to the Rule of all Language, and of Scripture-Language particularly, and is as miſchievous as the worſt ſort of Allegorizing, or Evacuating the ſenſe of the Letter of Scripture, where plain *hiſtorical* Things are intended. The one is turning *Scripture* into a *ſpiritual Romance*, the other is to ſubvert the whole World of *Spirituals*, to bring in horrible *Anthropomorphitiſm*, or imagining God to have *Eyes*, *Hands*, *Feet*, &c. becauſe Scripture repreſenting the Reality of his divine Action, Providence and Government does it in Words and Images we beſt underſtand; and in a word, to bring in rank *Hobbianiſm* into the Scripture, the Church of God, and into this *Sacrament*, as ſhall be more particularly remark'd under a following Head.

Add hereunto, This is moſt particularly the Language of Scripture in *Sacramental* or *Teſtamentary* Diſcourſes, Diſcourſes concerning the *Covenant*, according to that famous Inſtance, *Heb.* 9. 19. 20. *When* Moſes *had ſpoken every Precept to the People, according to the Law, he took the Blood of Calves, of Goats, with Scarlet-wool and Hyſſop, and ſprinkled both the Book,*

Book, and the People, ſaying, upon the whole, *This Thing, this whole Thing, is the Blood of the Covenant, which God hath enjoyn'd you.*

Thus the *Bread*, *Bleſſed*, *Broken*, *Taken*, *Eaten*, is the Body of Chriſt, (and proportionably the Blood.) This whole Thing, the whole *Doctrine* and *Law* of the Goſpel, always conſider'd and embrac'd firſt, and then the *Bread*, ſo *Bleſſed*, *Broken*, *Taken*, *Eaten*, is the Body of Chriſt; and accordingly this *Cup* or *Wine* particularly *Bleſſed*, *Divided*, *Drunk*. Thro.

And that not only in a figurative, cold ſacramental, or commemorative Senſe; for that *Divine Power*, that *Eternal Spirit of Chriſt*, does infinitely propagate the *Body* and *Blood* of Jeſus Chriſt, repreſenting his whole Humanity, in all the ſaving Efficacies and mighty Effects proper thereunto; as perpetually in the Doctrine and Truth of the Goſpel, in an intellectual way, ſo in this Supper, as in a ſenſible material Repreſentation; but yet only confirming, aſſuring, making preſent a divine ſpiritual Efficacy, as hath been all along declar'd: And even as the Bread and Wine have an undoubted evident Appearance to Senſe, are Eaten, Taſted, Concocted in the Stomach, converted into Fleſh, Blood, and Spirits; ſo are the *Body and Blood of Jeſus Chriſt* really preſent in the *Bread*, in the *Wine*, *viz.* in their ſpiritual Effects, juſtly called *his Body* and *Blood*: So that the *Bread* is in true ſpiritual Senſe the *Body of Chriſt*, to be eaten ſpiritually, to be taſted ſpiritually, to be turn'd into ſpiritual *Life* to the Soul, in which *Body* and *Blood* go hand in hand with the Elements, in all their natural Progreſs, by their Spirituality: and ſo that the want of due ſpiritual Action in all that profeſs Chriſt Jeſus, whether at, or not at the *Sacrament*, (however particularly applied to that) is an Offence againſt the very *Body* and *Blood* of Jeſus Chriſt, and brings a Guilt proportionable to the Offence; All which hath the Full of a ſpiritual *Tranſubſtantiation*, and is the Thing we have purſued.

Head 4. I am come down now to the fourth Head, *viz.* To enquire into this Thing, How there came into the Christian Church such a Notion as that *Fleshly Transubstantiation*, so earnestly contended for. And I account it to these four Causes:

Cause 1. That this Great and Excellent Doctrine of the Gospel, especially in that so often magnified *Sixth* of *John*, and in the *Institution of the Lord's Supper*, give great Warranty to observe a great and *divine Mystery* in the *Gospel* of Jesus Christ, and in his *Supper*: That there must be some real sense of the *Body* and *Blood* of Jesus Christ, as preach'd in the *Gospel*, as presented in the *Lord's Supper*, Transubstantiated so, as to be *Meat* and *Drink* indeed, and to *give Life* to our Souls.

All this *Mystery* cannot be exhausted, and drawn out in no more than a plain Assent to this, that Christ dyed as an Attonement for the World, (if so much be allowed as *Socinianism* denies,) and gave a Body of Holy Precepts and Commands, of an excellent Nature; and that whoever lives in Obedience to these, with Sincerity, shall have that their Obedience imputed to them for Righteousness, through the *Covenant of Grace*, and *justifie* Men, as perfect and unsinning Obedience should have been and done by the *first Covenant with Adam*.

Rationalists and Moralists draw down this Gospel-Mystery too low, while they seem to acquit themselves to Reason and general Understanding, and to carry all Things plausibly before that, They lose the high Spirituality of Christianity; which they are too ready to esteem no better than *Jargon Cant*, and Non-sense. There is a Gospel middle betwixt gross, portentous, carnal *Transubstantiation*, and such an emaciating and shrinking up the great and unsearchable Treasures of the Gospel, as if they did not much excell a Lecture out of *Plato*, *Plutarch*, *Epictetus*, or some of the great *Sages* of Morality; joyn'd to some Articles of Faith and Forms of Worship.

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The Way and manner of the Gospel speaking of these things, and especially as *our Lord and Saviour spake, who spake as never man spake*, might well raise the Minds of Christians to look for something high, and surpassing in the Mysteries of Christian Religion, and beyond common Sense, or common Reason.

2. Many of those we call the *Antients*, or *Fathers*, coming out of the Heathen Learning and Eloquence, into the Profession of Christianity, Men of great Holiness, Innocency, and Sanctity of Conversation, Contempt of the World, Readiness to dye for the Name of Christ, and generally *Martyrs*, of curious and delicate Reason, of very sublime Notion and Sentiments, of a flowing Language, softness and sweetness of Speech, and accomplish'd with all the Gracefulnesses of Rhetorick; taking the Scripture-Expressions, and displaying upon them with that Magnificency and Gallantry of Words, and all kind of Wit, but not pursuing strongly and closely the Reason, Strength, and whole *Analogy* of Scripture, nor guarding their Discourse by a Nervous *Compare of Scripture with Scripture*, launch'd out into many free and liberal Expressions concerning these Things, which not ballanc'd, limited, defended against possible Mistake, at some Times, and in some Veins of their Writings in this Matter, might give occasion to the more grievous and dreadful Mistakes in such a course of Times, as we may easily observe succeedeth them.

And this they did at the higher rate, undoubtedly, out of a great Zeal for the Honour of Christian Religion; for, the *Jews* and *Pagans* speaking high of their *Cabalaes*, *Great Mysteries*, and Secrets of Religion, and their *Mystæ*, who had the guard of these *Mysteries*, their *Priests*, and *Devotees*. The Fathers of the Christian Church, knowing the true Excellency of *Divine Mysteries*, and pitching upon this as easily the most remarkable, *viz.* the Doctrine *of eating the Flesh*, and *drinking the Blood of Christ*; and this Doctrine in an especial manner consigned into the *Mystery of*

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the Lord's Supper, to which is adjoyn'd that severe Discourse of the Apostle, 1 *Cor.* 11. It was very obvious to them, here especially, to exalt the Glory of Christianity, and of the holy Ministers of it, as highly surmounting the Poor, if true, but therefore most poor, because false Mysteries of outdated *Judaism*, and much more of *Paganism*.

It is most evident, at the very same Time, in the very same Places of their Writings, they in the same kind of flowing Eloquence intermix other Expressions, that sufficiently argue, How free they were from any Misapprehensions in these Things: But their way of Writing being not by way of severe Examination of Scripture Notions and Texts, not by the austere Beam of Scripture, in its several Portions of *Revealed Truth*, and of the *Sacred Context*, nor having any surmise of the after danger, there being so little occasion, or appearance of Fear at the Time, left Things so, as that the following Times deprav'd their Innocent Glory of Learning, and sublime Ingeny, dyed deep with Love of Christ.

3. Through the many Devastations of the Christian Empire, by the Barbarous Nations, by the *Saracens*, and *Turks*, in a long Tract of Time, through the daily Decay of Christian Knowledge, Zeal, and Holiness, there ensued a great Darkness, Ignorance, Barbarism, upon the Christian World; in which, Men of the best Note seiz'd upon such Expressions of *Scripture*, and the *Fathers*, whose *Sepulchres they built*, and *garnished their Tombs* all manner of ways, (I add no more) and it may be, as it seem'd to them most to make for the Honour of Christian Religion: But their Understanding being heavy, course, sinking into the thick and impure matter, bearing also a deep Grain of *Paganism*, they grievously *err'd*, neither *knowing the Scriptures*, the true Sense of the *Fathers*, nor *of the Power of God*; And hereunto they proportion'd all their Notions of the Christian Religion, their Worship of God and Christ, and most miserably especially, They stuck in the *miery Clay*, as to this great *Mystery*

story of the Lord's Supper, and the Doctrine *of Eating the Flesh and Drinking the Blood of Christ*, out of which it was drawn, and degraded the most lofty *Spirituality* of the Gospel, into the poorest and even vilest of carnal Apprehensions concerning it, in the Doctrine of a *Carnal fleshly Transubstantiation*.

4. At the same Times, and by the same Degrees, grew up a *Despotick, Arbitrary Church-power*, that imposed what it pleas'd under *Anathemaes*, *Curses*, *Excommunications*, Brands of *Heresie*, and all Cruelty, upon the Bodies, Names, Estates, of those, who even to Syllables did not say as they said, and do as they did: while at the same Time also there invaded Persons of as honest and sincere a Devotion as Ignorance could produce, a Veneration for the Name of the *Catholick Church* and the *Governours* of it, and their *Canons*.

Now the Impress, the Stamp of this Authority, being set so particularly and imperially upon this Doctrine of *Transubstantiation*, it is no wonder it prevail'd so far, and sunk so deep into the Minds of Men, through what every Age from those Worthies before nam'd, contributed both to the Grossness and Authoritativeness of this *false Article of Faith*.

I forbear, because I would be as inoffensive as may be consistent with Truth to remark upon that *Apostacy*, that *Mystery of Iniquity*, which the *Apostles of our Lord and Saviour* foretold, were, even then beginning, and to rise higher and higher in the *Latter Times*, to which even many Things, innocent and inoffensive in themselves at first, and indeed all Contingencies, *fatally* concurr'd; and which, it is most certain, are not yet remov'd. Nor do I think fit at this Time to Animadvert upon the *Covetous Practices*, Cruelties, and Inhumanities, into which *Transubstantiation* hath been *Transubstantiated*, not only in the true, real sense of *spiritual Wickedness*, but in a sense as *corporeal* as *Corporeity* it self.

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I haſten therefore to the fifth Head; *viz.* To repreſent to you the Danger of ſuch a Doctrine, as that *Fleſhly Tranſubſtantiation*, not ſo much as it is a contemplative Thing, a Notion, a manner of Apprehenſion, or matter of Diſcourſe, though that alſo, but as it carries the Practice of *Worſhip* and *Adoration*.

Now in theſe Great Points we may very plainly and convincingly underſtand the great Danger of that *Tranſubſtantiation*.

1. The believing it muſt needs ſhake the Credit of all the knowing and judging Faculties of our Natures and Beings, than which, nothing can be more deſtructive to Religion, or put all Things into greater Diſorder and Confuſion, that concern God, our Selves, or our Motions in relation to another World.

For if our Faculties are not true, we have nothing to guide our ſelves, or to be guided by.

Now the Faculties of our Minds firſt judge, and act by Senſe, then by Reaſon, then by the Notices or Sentiments of Natural Conſcience, then by Faith; and theſe muſt be all ſound, in due ſtate. They have all their proper Objects, they are all finite, and by theſe Rules they are limited; they muſt not go out of their Limits. It is true, theſe are each as ſo many Stories one above another, and the lower muſt not preſume into the Region of the higher, for then they will be miſtaken, and in Error; yet the higheſt is ſupported and ſuſtained by the lower. And ſeeing they all are from God, whatever is true in the loweſt cannot be contradicted in the higheſt; and therefore whatever is pretended in the higheſt, cannot be true there, if it be juſtly denied in the loweſt.

Now it were eaſie to ſhew, this Notion of Carnal *Tranſubſtantiation* muſt be falſe in all the judgment of our Faculties; but I ſhall only inſtance in Senſe: And if the Bread be Bread in the Judgment of every one of our Senſes, of the Senſes of all Men, in all Places, at all Times, and in

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all Ages under the moſt advantageous Circumſtances for ſenſe to judge by, the contrary can never be true in Reaſon, in natural Conſcience, nor in Faith; for then, either there muſt be no ſuch Faculty as Senſe, or that fundamental Faculty of the Souls Judgment by Senſe, muſt be falſe, and ſo all our Faculties will loſe their Credit; for they may be falſe too, ſeeing he that gave us one gave us all of them, and this of Senſe is that we moſt live and act by in this World.

If any attempt to parallel this with the Doctrine of the *Father*, the *Word*, and the *Spirit*, *being ONE*, to which, Reaſon (ſay they) can never ſubſcribe; the Caſe is manifeſtly different, ſeeing it is certain, our Faculties are finite, and cannot judge of Infinity but by Faith in divine Revelation: Infinite Being is *too High*, *too Deep*, *too Broad*, *too Long*, for a Finite Reaſon to judge of; It is not its proper Object. Job 11. 7, 8, 9.

But Colour, Taſte, Figure, Hard, Soft, Sound, may be all judg'd by Senſe, and properly are ſo to be judg'd.

Or if any ſhould make the ſame Objection againſt that *Spiritual Tranſubſtantiation* we have made out by Scripture, 'tis certain, It is only cogniſable, and to be judg'd of by Faith and Revelation: Senſe hath no Title to judge of it; If it be maintain'd by Faith, it is maintain'd in its proper Court. But it is certain, The Judgment whether this Bread be Bread, or Wine be Wine, is to be made by ſome one or more of the Senſes, at leaſt in the Univerſality of all the Senſes, of all Perſons, Times, Places.

Let any one then lay that place 1 *Epiſt. John c.* 1. *v.* 1. *That which we have heard, that which our Eyes have ſeen, which we have looked upon, and our Hands have handled*, &c. to the being born down, That in theſe Senſes, and all others, we are miſtaken in judging Bread to be Bread when it is no Bread, and Wine, when it is no Wine; Muſt not all the Argument, the Evidence, the Aſſurance the Apoſtle gives, ſtand for nothing? Nay, Muſt not all Scripture-Miracles whatever fall by the ſame ſtroke the Senſes do in this matter? and Religion be ſuſpected but only Juggle and Impoſture?

ſture? For here Senſe is upon its own Object, in its own Buſineſs: All Senſe that is in the World, agrees; and a pretended Faith only makes it void.

2. Hereby that great Excellency of Scripture in giving Divine and Spiritual Things under ſenſible, prophetical Events under Emblems, myſtical Things under Types of a material Nature, great, concernful practical Truth under Parables, is made void; for if it may not be allowed it to mean Spirituality under [*This is my Body,*] it may be denied it in all Things elſe, ſeeing in nothing it can be more neceſſary, than when all the Senſes in the World bear witneſs to the neceſſity, and the ſublime Spirituality of the Thing, as we have ſet out, requires it. This muſt needs turn even the minds of Men into groſs and carnal. Muſt not that great Hereſie of the *Anthropomorphites* (as was intimated before) be defended and made good, becauſe Scripture ſpeaks ſpiritual Things freely and under Senſibles; nay, all Language does the ſame, and is made fooliſh by ſo perverting it.

3. The Amuſe and Wonderment of the minds of men, perſuaded of ſuch a *Tranſubſtantiation*, muſt needs be great, and their Thoughts gazing after a Nothing, and taken off from the greateſt Buſineſs of a ſpiritual Application to Chriſt according to his Word, and the whole Truth of the Goſpel concerning Redemption by him.

4. But that which is yet the greateſt danger of all, There is nothing the Scripture ſo much abhors, as to bring God into a contemptible, vile, mean Appearance, and that ſuch an Appearance ſhould claim Divine Honour, a ſhare in the Divine Glory. There never was a Divine Appearance, that God requir'd any Acknowledgment of himſelf in, but there was a Retinue of Divine Power and Majeſty with it, to aſſure the minds of men, and to direct them to the Apprehenſions of God alone.

When Chriſt was here in the World *under the Form of a Servant*, the Diſguiſe of a *Carpenters Son*, I do not find that there was any Act of Worſhip done to him; but when the *Shecinah*,

Shecinah, the Preſence of Glory, deſcended upon him; when the *Wiſe men from the Eaſt* worſhipped him in his Infancy, a *Star from Heaven*, as an Evidence of his Divinity, guided them. It is never recorded the Diſciples worſhipped him, but after his Reſurrection, and when they ſaw his *Apotheoſis*, his Aſcenſion, his receiving up into Glory, or when a Ray of his Divinity ſhone out, as in *the Draught of Fiſhes.*

And yet it is true, that throughout the Time of his publick Appearance, though *he was made Fleſh, and dwelt among them*, yet they *beheld his Glory as the Glory of the only Begotten of the Father, full of Grace and Truth*, not bodily, but divine, ſpiritual was the Object of their Worſhip. Luke 5. 8.

How does God caution and warn the *Iſraelites*, that *They ſaw no Similitude, no Likeneſs of any thing* when *he ſpake out of the midſt of the Fire: They heard a Voice of Words*, but they ſaw no Similitude, *that they might not Copy God out into any ſuch.* Deut. 4. 12. 15, 16.

If men ſay, They intend to worſhip only the True God in Jeſus Chriſt, in the chang'd Bread; Conſider what miraculous Preſence, what Evidences of Divinity can you find to ſummon your Worſhip, that you may be ſecure from Idolatry?

Conſider what the Glory, what the Majeſty of the Divine Appearances are, when he hath ſummon'd the Worſhip of his Servants; ſome Extraordinaries of Glory have always been the Alarm of their Worſhip.

One great part of the Idolatry of the Heathens was their courſe Repreſentation of God; *They changed the Glory of the Incorruptible God into an Image made like to Corruptible Man*, and to Birds, &c. *They changed the Truth of God into a Lye, and worſhipped and ſerved the Creature more than the Creator, Bleſſed for ever*, or beſides, or *miſſing the Creator*, and as *againſt him, Bleſſed for ever.* Rom. 1. 23. 25.

Though I would not therefore ſay, It is Idolatry; yet I heartily pray, Men may not be enſnar'd in ſo great a danger of it: I could wiſh it were not, as the Apoſtle, *Rom.* 9. 1. if

it be lawful to do ſo. I am ſure the Danger is exceeding great of ſtooping God ſo low, and then Worſhipping him as in a piece of Bread.

There remains nothing now but the laſt Head of this Diſcourſe; *viz.* To draw up all into ſhort Inferences, applicatory to Practice.

Applic. 1. I would even put it to the Choice of any wiſe Man, what kind of *Tranſubſtantiation* is moſt deſirable, and worthy to be preferr'd; Whether that Inſipid one, at the ſuppos'd Expence of a Miracle, ſo unaccountable to Senſe and Reaſon as changing the Bread and Wine into *the Body and Blood of Chriſt* materially taken, which yet offers nothing to the Senſe to excite and ſtir up the Mind by, to attend upon the *Divine Preſence*, nor contributes any thing to the Soul; Or that ſpiritual *Tranſubſtantiation* which is *All Spirit* and *Life*, and certainly *gives Life* to the Soul that Receives it.

The one can be not ſo much as an outward *Sign*, becauſe not *viſible*; the other is certainly the *inward*, *inviſible Grace*, that yet demonſtrates it ſelf in all real, viſible Effects, with Demonſtration of the Spirit and Power, and that will raiſe us up at the *laſt day*: The one does nothing, *For if any man have not the Spirit of Chriſt, he is none of his*; The other is that very Spirit of Chriſt that is *Life* and *Righteouſneſs*: ſo that the true Believer, who hath the Spirit of Chriſt, hath the whole Vertue from that within, and the *Bread and Wine* are preſent to the Senſe, by Chriſt himſelf ſanctified, and appointed to do good that way; which nothing unſeen can do, in the very nature of the Thing, any more than inſenſible can affect Senſe.

That then which offers not it ſelf to Senſe nor Reaſon, and does no good without the Spirit, and Life receiv'd by Faith, what can it do at all?

To a Man without Faith, it hath not ſo much as the outward Viſibility to ſtir up to Faith by ſenſe; it cannot of it ſelf give the inward Grace neither; ſo that it indeed is nothing, nor can do any thing. But the *Spirit* and *Life* of the

Body

Body and Blood of Christ immediately hath the saving Effect upon the true Believer; It Invites the very Unbeliever by its Excellency, while it offers it self under the sensible Signs of *Bread and Wine* made Intelligible and Intellectual by the whole Doctrine of the Gospel.

It is easie therefore thus far to know, what is to be chosen: But on the other side, There is the great Danger, if this *Transubstantiation* be a mistake, (as there is so great assurance it is.) There is, for a mistakes sake, all the danger imaginable of overthrowing the whole Credit of our Faculties and of Religion by it, and the greatest danger of Idolatry, against the Precept of the *Apostle Paul*, upon the very Discourse of the *Lord's Supper*, a *Prophecy*, I am perswaded, of Future Danger, as well as an Admonition; *Dearly Beloved, viz.* Christians, *flee from Idolatry*, the Idolatry which turns the *Cup of the Lord*, and the *Table of the Lord*, into a *Cup* and *Table* of, what I am afraid to name; for the Devil is the Author of all *Idolatry*. It is likewise against the *prophetical* Farewel of the *Apostle John*, after declaring the *True God* and *Eternal Life*; *Little Children, Keep your selves from Idols*, 1 Ep. *John* c. *ult.* v. *ult.* 1 Cor. 10. 14.

When therefore, There is so little Gain at the cost of such a miraculous Power suppos'd on God's part, of so prodigious a Faith on ours, and so great a danger; what, but a strange Servitude to a *Church*, calling it self *Infallible*, can subject us to such an undesirable Opinion?

2. It should raise us to high Thoughts of the Redemption of Christ, thus nearly uniting it self to, and incorporating it self within us: Although it is matter of Faith, yet it is so abundantly assur'd to that Faculty of our Minds, to Know, and to be assur'd by so high a Revelation; that if we pursue it by that Power, that Faculty, sanctified actually to believe in Christ; and that we come to live by that Faith *of the Son of God*, it will be even as certain, as sensible, as Life it self.

3. We

3. We ſhould lift up our Souls and Hearts to Chriſt in the Heavens, on the Right-hand of God, Interceeding for us; for there *he ſtill eats the Paſſover*, and drinks of that very *ſame Fruit of the Vine* with us, as it is *new* and *fulfill'd* in his *Fathers Kingdom*, there he continually applies it to our Hearts, as the great Teſtator, and Riſen ſurviving *Surety*, Executor, or *Mediator* of *his own Teſtament*.

Lordly Supper. Lordly Day.

4. It ſhould oblige us to a continual Appretiation, and high value of the *Ordinance* of the *Lord's Supper*, and joyning the *Lord's Supper*, (if it could be) to every *Lord's Day*, to which it is coupled in ſo peculiar, and unparallel'd only to themſelves, a *New-Teſtament*-Expreſſion. For though it hath a conſtant and undividable Annexion to that *New Teſtament*, of which Chriſt hath made it a viſible Sum; altho' it is always preach'd with the Goſpel, and is as it were adminiſtred in that Preaching; yet, becauſe the whole Goſpel is preſent, and ſenſibly preach'd in that Sacrament alſo, we ſhould embrace both within our moſt conſcientious Obſervation: And the very Ordinance it ſelf is undoubtedly the moſt ordinary means of a ſuperadditional Aſſurance and Conveyance of the Goſpel-Efficacy into our Hearts, and therefore by no means to be neglected.

5. It perſuades us to an earneſt Care and Caution againſt violating the great Ordinances of the Goſpel preach'd in both the Word of God, and *in the Lord's Supper*; for it is the Offer of the *Body* and *Blood* of *Jeſus Chriſt* to be *Eaten* and *Drunk*; and if we neglect and refuſe, or unworthily partake, we are *guilty* of the *Body* and *Blood* of the *Lord*; we do not *diſcern* and take due notice of the *Lord's Body*, ſo it becomes a *ſavor of Death unto Death* in the *Word*, and of *Judgment* to Condemnation (if we perſevere ſo to do) in the *Lord's Supper*, becauſe it is a degree of that great Sin of *Apoſtacy*, *treading under foot the Son of God*, *counting the Blood of the Covenant a common thing*, *doing Injury to the Spirit of Grace*, *Crucifying him a-freſh*, *and putting him to an open Shame*.

And

And when by the ordinary Profeſſion of Jeſus Chriſt, being Born, and *Baptiz'd* into the only *Holy Religion* in the World, Educated in it, we are *caught in its Net*, and under *the Bond of the Covenant*, the Goſpel is Preach'd to us whether we will or no, and the *Lord's Supper* goes along with it, whether we Hear, or *whether we forbear*, whether we Receive, or whether we forbear, we muſt know, we ſhall know the Goſpel in its Preaching, in the *Lord's Supper* inſeparable from it, hath been among us. We are All *Baptiz'd* in the *Cloud*, and in the *Sea of the Goſpel Miniſtry*, every way ſurrounding us: We *All Eat the ſame ſpiritual Meat, and Drink the ſame ſpiritual Drink, and that is Chriſt.* The *Bread broken among us*, the *Cup of Bleſſing bleſs'd among us*, encloſes us, though in regard of Unbelief and Impenitency, we *Eat and Drink Judgment to our ſelves*, and with *many of us God is not well pleaſed*, and *our Carkaſſes will fall* notwithſtanding this *Manna*, this *Water of the Rock* vouchſaf'd to us, if we Repent not. 1 Cor. 10. 1.

There is therefore no way of avoiding the Goſpel-Penalty, but by *Receiving the Lord Jeſus aright*, and *walking in him*: No Abatement of our Danger, as to the *Lord's Supper*, but by giving no *Sleep to our Eyes*, nor *Slumber to our Eyelids*, till we have brought our ſelves into an approved ſtate for it. Refuſal of the *Goſpel*, in its Preaching, in the *Lord's Supper*, will not be ſo Tollerable as *Sodom's Judgment*: There is no Safety any way, but in *Eating and Drinking Chriſt*, ſo that we may live for ever; elſe we can *have no life* in us.

6. Seeing all the *Goſpel* and *Lord's Supper* hath ſuch relation to the Laſt Day, to the *Table of Chriſt in his Kingdom*, in his Glory, and to Eating and Drinking then in his Preſence, let us *lift up our Heads*, our Thoughts, our Deſires, our Prayers, to it: Although theſe Ordinances ought to be all our Delights on Earth, yet they are but the State below, a State of the Delay, and *Patience of Chriſt for his Kingdom*; *A ſhewing forth the Lord's Death till he come.*

Then

Then the *Only Potentate, King of Kings* will *give* his Son *Lord of Lords, King of Kings*; and the *Church*, the *Lamb's Wife*, shall then be presented before the Presence of his Glory, by himself to himself without Fault: All his Saints shall be *one Bread of Life, one Body of Glory, one Christ, Blessed for ever.* They *shall eat for ever* of the *Tree of Life*, and he will guide them to the *Waters of Life.* Let therefore the *Spirit of Christ intercede in us with Groans not to be uttered*; *Let the Bride with one Voice*, say, *Come Lord Jesus, Come quickly*; even so, AMEN.

FINIS.

An ADVERTISEMENT.

I Have lately Printed a Treatise, Intituled, *A Scripture-Line of Time*; in which I have, to the utmost of my Understanding, in the same manner as in this Sermon, with the same Evidence and Assurance of Scripture and Reason, pursued the Course of Prophecy in the Exposition of it; many of which I have communicated, into the Hands of Subscribers, and others; And some remain with me. The Difficulty of the Subject is such (besides my own humbly confessed Weakness) as that there may several Difficulties be found by the Reader; I therefore declare my Willingness, by Discourse, or Writing, to make plain any such, to any Persons who shall desire it, who have them, or shall receive what remains.

Be pleas'd to accept this further notice, That I have ready prepar'd for the Press, the same express Scripture-Line drawn from the Creation to the End of the Captivity, where the former Treatise begins, with a Removal of Objections, especially in *Ezekiel's* 390 and 40 Days, together with a fuller Explication of the Prophetical Church-History of the Seven Churches, *Revel.* c. 2. c. 3. of the Seven Voices, c. 14. the Seven Vials, c. 16. the State of the Enemies of Christ at the *New Jerusalem*, and of his Saints above and below.

The Terms I propose, are, A Penny a Sheet at between Thirty and Forty Sheets in number; A seventh Book over to every Six: The Press to begin to work in one Month from this Instant *April* 12.

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